

**EVERYMAN'S
ENCYCLOPAEDIA
OF ETIQUETTE**

WHAT TO DO

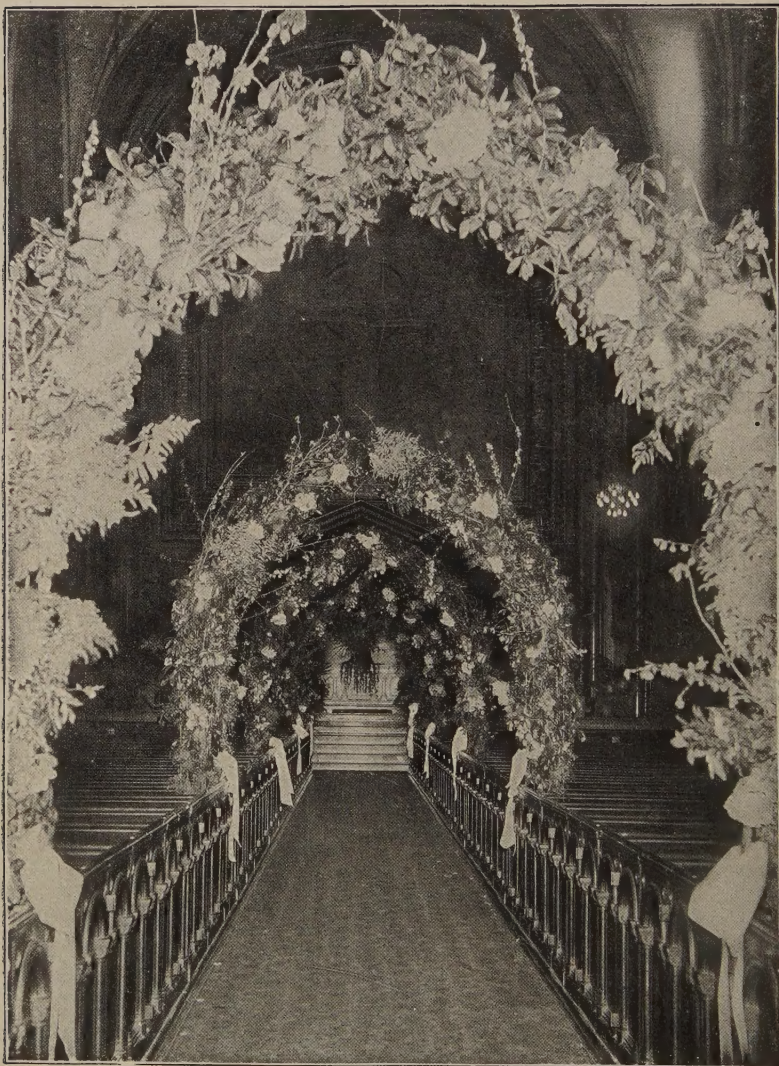
WHAT TO SAY

WHAT TO WRITE

WHAT TO WEAR

**A BOOK OF MANNERS
FOR EVERYDAY USE**

EVERYMAN'S
ENCYCLOPÆDIA
OF ETIQUETTE



CHURCH DECORATED WITH BRIDAL ARCHES

EVERYMAN'S
ENCYCLOPÆDIA
OF ETIQUETTE

WHAT TO WRITE
WHAT TO WEAR

WHAT TO DO
WHAT TO SAY

*A Book of Manners for
Everyday Use*

BY
EMILY HOLT

ILLUSTRATED
AND
COMPLETELY REVISED

VOLUME I

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NOTE

FOR the pictures showing floral decorations we are indebted to Charles Thorley; for the illustrations of men's liveries we acknowledge the courtesy of Brooks Brothers and the Cheltenham Press. The photographs of table arrangements and of the proper dress for maids in service were made especially for us and are here reproduced for the first time.

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EVERYMAN'S
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OF ETIQUETTE

CHAPTER I

INTRODUCTIONS

FORM OF INTRODUCTION

THE simplest method is always the best. *Mrs. Edwards, may I present Mr. Vincent?* is a form properly used on almost any occasion. *Let me make you acquainted with* is an awkward and now obsolete phrase. In introducing men to women, the woman's name is always spoken first and the gentleman presented to the lady. Very frequently, where a man introduces one of his own sex to a woman, he uses the following as being somewhat more complimentary: *Mrs. Edwards, Mr. Vincent wishes very much to be presented to you.* When asking permission of a lady to bring up and introduce a man who is a stranger, it is only necessary to say, *Miss Brown, may I present my friend Blank, he is very eager to know you.*

The imperative and too casual *Mr. Brown, meet Mr. Jones* has never been used by people of the best taste.

In making a stranger known to a group of guests, a

host or hostess, if the newcomer is a woman, usually says, *Mrs. Edwards, may I present Miss Brown, Miss Dora Brown, Captain Blank, and Doctor Jones?* But should it be necessary to perform this ceremony in behalf of a young woman or of a gentleman, the master or mistress of ceremonies may dispense with all superfluous wording and mentioning first the name of the stranger, specify the guests or friends present by their proper titles and surnames—thus: *Miss Edwards, Mrs. Jones, Mrs. Mason, Mr. Mason.*

The mistake must never be made of leading a lady about a room full of guests and introducing her to as many persons as possible. Only a *débutante* or youthful member of society may be conducted across a drawing room or ballroom, and then in order to be presented to a woman older than herself. When the introduction to be made is of a man to a woman, the gentleman is always taken to the lady.

Where there is evident difference in the ages of two women the younger is introduced to the elder—*Mrs. Brown, may I present Mrs. Jones?* An unmarried woman is invariably presented to a matron, unless the former is very obviously much the older person. Two matrons between whose ages there is little distinction may be formally introduced by a mode that holds the balance of deference due them quite even—*Mrs. Thompson, this is Mrs. Brown; Mrs. Brown, Mrs. Thompson.*

In making men known to one another, the distinctions are not so finely drawn. A young man or a

bachelor is naturally presented to a much older gentleman, and a simple citizen to a senator, governor, or judge. Where age and dignities and titles play no part it is sufficient to say, *Mr. Brown, Mr. Jones.*

SPECIAL INTRODUCTIONS

NOT infrequently it happens that a man or woman, for a special reason, desires, and manœuvres, by previous requests on both sides, to bring strangers together through the medium of an introduction. In such a case, the introduction should be accompanied by an expression of gratification as, for instance: *It gives me great pleasure to present Mr. Brown to you, Mrs. Jones; or, This is Mr. Brown, Mrs. Jones; it gives me great pleasure to present him to you.*

Now and then a hostess, when making introductions, can establish an immediate and pleasant understanding between her guests by letting fall some sentence that will give them a clue to each other's identity and interests, as, for example: *Mrs. Brown, may I present Mr. Stafford? Like yourself, he has spent much time in South America; or Miss Cameron, I should like to have you meet Miss Fordyce. She, too, is an artist, and can tell you all you wish to know of the summer sketching classes in East Gloucester.*

In introducing one's relations less formality is observed than in other cases. Thus: *Mrs. Edwards, I*

want my sister to know you; Mother, this is Mr. Jones; Miss Hazelton, I don't think my father has yet had the pleasure of meeting you; or, Miss Hazelton, my brother asks me to present him, in the hope that you have a dance to spare, are all good modes of making presentations.

INTRODUCE CAREFULLY

IT IS the rare man or woman who succeeds in making an introduction effectively. The common fault is to pronounce the names indistinctly and hastily, thereby leaving the persons presented in total ignorance of each other's identity and robbing the ceremony of its usefulness and meaning. Deliberation and distinct enunciation are essential to the adequate performance of this very important social rite. If by chance the name of a guest escapes a host or hostess it is proper to say quietly, *Forgive me, but I cannot recall your name at this moment*; or, *I am very stupid, and at this instant your name escapes me*; and then, having received the required information, to proceed with the introduction.

ACKNOWLEDGING AN INTRODUCTION

A WOMAN in her own house invariably extends her hand when any one is presented to her, saying at the same time in a cordial tone, *Mr. [or Mrs.] Brown, I am very glad to meet you*, or, *How do you do, Miss Jones; it is a great pleasure to know you*. In

other cases it is usually sufficient for a woman to bow politely and repeat the name of the person presented. There are those, though, who follow the less recognized practice of bowing slightly and saying, *How do you, Miss Brown, or Mr. Jones, or whatever the name may be.* A young lady, unless she is playing the part of hostess, does not express in words any marked gratification when a gentleman is presented to her; but a man of any age, on being presented to a lady, is required to signify his pleasure by a polite phrase, such as, *I am very happy to meet you, Miss Brown.*

SHAKING HANDS

FOR a woman to offer her hand upon accepting an introduction is for her to convey a sign of cordial welcome of the acquaintance; but in formally fashionable society none but a hostess pursues this course. A nod, a smile, and a murmur of the name, constitute full recognition of an introduction in the eyes of many who regard their bearing as the expression of the most correct form and who look upon an offer of hand-shaking as a mark of impulsive provincialism. In a rather crowded drawing room where, for convenience sake, many introductions are made rapidly, this ceremonious and methodical mode is certainly to be commended. But at other times and seasons it leaves an unpleasant impression of extreme formality; and a woman, whose prerogative

it is to take the initiative on this point, will not greatly err in offering her hand.

RISING TO RECEIVE AN INTRODUCTION

A HOSTESS invariably rises to accept an introduction to either a man or woman. A woman, while a guest at a dance, dinner, or afternoon tea, does not rise when a man is presented to her; nor when she is one of a group to which a woman is introduced, unless it is one who is somewhat older than herself or a person of distinction, or unless she is seated beside her hostess, who, naturally, rises to greet a newcomer. In all other circumstances a woman rises to receive an introduction to one of her own sex. It is scarcely necessary to say that a man always stands when any introduction takes place in which he has part, whether the person to whom he is made known is man or woman, old or young.

It is discreet and polite to give attention when a stranger is presented, in order to catch the name; but on failing in this, a woman introduced to a person older than herself has a right to ask, gently, *Will you not tell me whom I have the pleasure of meeting, for I did not catch your name?* To a person nearer her own age she may say, with less formality, *Mrs. Brown called you Miss Jones, did she not?* The same rules apply as well to men.

A guest is not at liberty to refuse recognition of an introduction made by the host or hostess, though the

person presented should be an enemy of long standing. It must be presumed that the hostess is ignorant of the true situation, and it is, therefore, no injury to one's dignity to bow politely, as if meeting for the first time a total stranger; later, any further intercourse can be tactfully avoided.

WHEN TO INTRODUCE

A HOSTESS is entitled to make all and any introductions she sees fit. Into some parts of America has crept the English custom of letting the roof answer as an introduction; for in fashionable London society a hostess takes it for granted that her guests understand that she would invite none but well-bred persons to her house, and that, therefore, they are safe in addressing strangers whom they encounter in her drawing room. Americans, however, have not generally accepted this custom; and consider it better form for a hostess to introduce her guests.

INTRODUCTIONS AT A DINNER PARTY

THE obligation of a hostess is to introduce all of her guests to one another at a small dinner party. At a large dinner she must be sure to introduce those persons who are placed beside each other at the table, and to make as many more presentations as she can contrive without disturbing her guests. She must not, however, introduce persons at the

table; and she should not obviously incommode herself to make introductions.

If, in accordance with a passing custom, the women collect in the drawing room after dinner, the hostess can contrive to make known to one another those who have not previously met. As the men come in, after their cigars, she may present them to the ladies whom they did not meet before dinner was announced. If, as is more frequently the custom nowadays, there is no formal separation after dinner, the hostess must seize those opportunities for introducing which come easily in her way. When entertaining a guest of honor or a distinguished person, it is well to present the special guest to every other guest sometime in the course of the evening. A hostess is not entitled, however, to interrupt a conversation in order to make introductions nor to thrust an introduction upon a guest who is in the act of departing.

On her day at home, a lady receiving introduces every newcomer to the guests who are near at hand. At a reception, she presents her guests as they arrive to whoever stands beside her to assist in receiving, but only under exceptional conditions does she leave her place to make guests known to one another.

INTRODUCTIONS AT BALLS AND DANCES

AT PRIVATE dances, the hostess introduces her guests on their entrance to the débutante daughter, friend, or whoever receives beside her,

and throughout the evening, as opportunities offer, she makes as many introductions as possible. Chaperons, when present, introduce many dancing men to their protégées as chance casts in their way. But now that the custom of individual chaperonage is on the wane, this duty of the chaperon is taken over by a few friends of the hostess or by members of her family whose aim it is to aid in making the dance a success. At small dances, slight ceremony is observed among the young people; the girls freely introduce their partners to their particular girl friends, and the young men present their comrades to their partners without asking permission to do so. The daughters of a house in which a dance is given, as well as their mother, must not fail constantly to observe their guests, in order to introduce possible partners to those who appear to have a limited acquaintance or who sit alone and neglected. At large balls and on any very formal occasion, before a gentleman is presented to a lady by a gentleman, it is most courteous to the lady to request her permission to make the introduction.

At public and subscription balls, the guests do not expect to be introduced to the ladies of the reception committee as they enter, nor are these ladies under obligation to make any of the exertions imposed on hostesses in introducing guests to one another. At such balls a young woman must rely upon her chaperon and escort and any friends to discover and present the dancing men.

INTRODUCTION IN PUBLIC

INTRODUCTIONS in public are made only as a matter of convenience, and rarely merit subsequent recognition. Should two women meet in the street, at the church door, or in a shop or theatre lobby, and one of them be accompanied by a friend who is a stranger to the other, an introduction would not be timely or necessary if only a momentary halt and exchange of civilities were made. But should a prolonged conversation ensue, the strangers must then be formally introduced. On golf links or tennis courts, or in similar public or semi-public places, where people are brought temporarily into an intimate group, for play or some similar purpose, the person of the most acquaintance with the others will wisely make the rapid and rather perfunctory introduction that consists in a mere mention of the names of the persons present. This is nothing more than a temporary expedient to relieve the occasion of any difficulty or formality.

INDIRECT INTRODUCTIONS

WHAT might be described as indirect, or hurried, introductions are often made when a careful, ceremonious, or direct introduction is not convenient or necessary. An indirect introduction is often necessary for the purpose of bringing two persons into conversation momentarily and to avoid any

stiffness on an occasion. For example, a hostess in conversation with one person will turn to another near by and say: *Mrs. Brown, Mrs. Jones was just telling us, etc.*

Such a semi-introduction is of service to a hostess in rendering conversation general, and in affording her opportunities for turning her attention in the direction of new arrivals. But for the strangers thus brought together it may create a situation that they find awkward. Thus, when a hostess breaks off a conversation in which she has endeavoured to include two ladies previously unknown to each other, no little hesitation is often experienced as to whether the subject should be continued or be allowed to drop. The latter is often found to be the easier course. Or perhaps a few desultory remarks are made, and then the two ladies separate. Then, at departing, should persons rather unceremoniously introduced offer to shake hands, or bow; or should they take no notice of each other? Which is the right thing to do? Or, suppose some such indirect introduction has been made by a hostess after dinner, and the two ladies introduced have found congenial topics and continued their conversation, what should they do on taking leave; and at a future meeting, should any recognition take place? Ought they to speak, or merely to bow, or should they look as if they had not previously met? Finally, when a gentleman has been indirectly introduced to a young girl, and has talked to her a little, and perhaps given her some tea

at the hostess's request or has shown her any other trifling civility, should she bow to him on leaving, or when meeting him elsewhere?

In answer to such natural doubts and queries, it is only necessary to say that a woman does not bow to a man of whose name she is ignorant and to whom she has not been carefully introduced. If on a first casual meeting, when no direct introduction was made, she has found him agreeable, she may, on some future occasion, ask that he be formally presented to her.

If no conversation has taken place between women who have been slightly or formally introduced, there is no obligation for either subsequently to recognize the other. The same rule holds between men and between a man and a woman.

If on the strength of a semi-introduction, women in conversation develop a liking for each other or discover that they have a friendship in common, either of them may, as they part, offer her hand saying, *It is a great pleasure to have met you*; and thereafter they should bow to each other and converse when meeting.

The elder or the married woman has the right to take the initiative in subsequently recognizing the strength of the introduction. Women assume this privilege also with men. But when parting from a person introduced at a reception, a dance, or a dinner with whom the guest has exchanged none but the most formal speeches, it is not necessary

to do more than bow and murmur farewells. This does not follow if the person introduced was receiving with the hostess, or was her relative or a guest of honor.

LETTERS OF INTRODUCTION

IT IS scarcely polite or politic to ask for a letter of introduction; a well-bred person of fine sensibilities will leave such a kindness entirely to the impulses of the friend who, it may be, is able, but for a variety of good reasons unwilling, to give it. A letter of introduction should never be sent to any but those relatives or friends who, its author is fully confident, will be inclined to honor it to its full value. On the other hand, such a letter should never be given to any one whom the author is not ready cordially to vouch for and recommend.

Ample excuses may readily and truthfully be given for refusing to accede to the request for a letter of introduction and without offending the person requesting it. When introducing a friend to another friend through the agency of a letter, it is always best to write in advance of its presentation, giving the person to whom it is addressed some notice of its coming.

By doing this, it is possible to give a more intimate idea of the character of its bearer than can possibly be given in the introductory letter. This is especially wise when, for instance, the bearer is in

mourning or is in need of some assistance or sympathy. Letters of introduction are usually in the form of brief notes or consist of a word or two written on a visiting card. There is a greater courtesy implied in a few carefully worded sentences on a note sheet than on a visiting card alone. A note of introduction should not cover more than a page and a half of medium-sized note paper, and should be confined to the office of naming and presenting the person in whose behalf it is written. In such a note, news of domestic happenings and references to the health of the writer's family or of the family to whom the note is addressed are not in good taste.

MODELS FOR NOTES OF INTRODUCTION

106 East 70th Street,
New York City,
June the sixteenth.

My dear Mrs. Hawkins,

It gives me great pleasure to introduce to you Miss Charlotte Hedges of Norfolk, Virginia, who is spending the summer at the Red Lion Inn. As she has been very little in the North and never before in Stockbridge, I shall be very grateful if in any way you will make her stay less a visit among strangers.

With kindest regards, believe me,

Sincerely yours,

Constance Bigelow.

20 Mount Vernon Street, Boston,
February the second.

My dear Mrs. Rutherford,

I shall be very grateful to you for any courtesy shown to our friends, Mr. and Mrs. John Wainwright of Boston, who will be in New Orleans during the Carnival Season. Much of the quaint beauty of the city they can discover for themselves, but I should like very much to have them meet a few of our friends, and to see a more intimate and pleasant side of Southern life than they might as tourists.

With kindest regards from Mr. Parker and myself,
believe me,

Very cordially yours,

Margaret Little.

The Harvard Club,
New York City,
May the third.

Dear Maxwell,

This will be presented by my friend, Edward Thorn, in whose behalf I am asking a little of the assistance that you gave me so generously on my first trip to London. Thorne is ostensibly over on business, but he would be glad to spend in sight-seeing what time he has to spare. Any courtesy that you may be able to show him I shall greatly appreciate.

Faithfully yours,

John Hatton.

A note of introduction must be placed in an envelope bearing the address of the person to whom the introduction is made, but left unsealed.

A CARD OF INTRODUCTION

A CARD of introduction is merely the giver's visiting card with the name of the person whom it is to introduce written above the engraved name of the giver of the card—thus:

Introducing Miss Helen R. Rollins

MRS. HENRY B. MATTHEWS

46 West 10th Street.

A card so prepared should be placed in a card envelope, but left unsealed, and addressed to the person to whom the introduction is to be made; and it is well to inscribe in the lower left-hand corner of the envelope also *Introducing Miss Helen R. Rollins*.

HOW TO PRESENT A NOTE OF INTRODUCTION

IT IS rather difficult to present in person a note or card of introduction, though men occasionally prefer to do so. It is done in this manner. In the

afternoon or evening a call is made at the house of the person to whom the introduction is addressed, and the card or note, in its unsealed envelope, along with the bearer's own visiting card, is offered to the servant at the door. If the person for whom the card is intended is not at home it is the safest to slip both cards into the one envelope, seal the envelope, and leave it with the servant. For a woman, however, the invariable custom is to stamp the envelope containing the introductory note or card, slip into it a card giving her name and address, and trust it to the post for safe delivery.

THE RECEPTION OF A NOTE OF INTRODUCTION

WHEN the bearer of a note or card of introduction is a woman a call must be paid her promptly—that is, within forty-eight hours of the reception of the note or card. The call should then be followed by the offer of some hospitality. If it is impossible to call, a note should be written acknowledging the receipt of the introduction; and unless mourning, illness, or a speedy departure from home prevents, a very earnest effort should be made to entertain the bearer of the introductory missive. A woman should follow this latter course in dealing with a note of introduction presented by a man. Unless unable from age or illness, she should most certainly honor first by a call, and then by an invita-

tion, an introduction to a woman. A man must **first** call upon and then entertain to the best of his ability a man introduced to him by letter. When a woman bears a letter of introduction to a man, she posts it to him with her card, and he responds by a call at the very earliest opportunity. If he is a bachelor with no sisters or a mother who can entertain his new acquaintance for him, he may still show many courtesies. To call merely and then to believe that the whole duty of recognizing the introduction is done, or to wait a week before calling and then present some lame excuse for tardiness, is to prove oneself either painfully ignorant of, or reprehensibly indifferent to, the laws of good breeding.

Having called upon and entertained the person who comes with a letter of introduction, there remains no further obligation.

After the lapse of a few weeks following a note of introduction, persons who are punctilious do not fail to write a note of acknowledgment and thanks to the person who made the presentation.

CHAPTER II

CALLS

WHEN TO PAY CALLS

FORMAL calls, in the city and during the season of winter gayety, are paid between four and six o'clock in the afternoon. Calls of ceremony are never exchanged between women in the morning or in the evening, unless business is to be transacted or an interview has been arranged by special appointment. Though a telephone call is now more customary, it is permissible, for a woman, to make a morning call for the purpose of investigating a servant's recommendation; to ask a lady, though a stranger, to serve on a committee for charity work, or to inquire after a friend's health. Such calls are not reckoned on the social account. It is the rule, when calling upon a stranger, or an acquaintance whose name is not on one's visiting list, or on a friend with whom some matter of business is to be discussed, not to time the interview on the lady's afternoon at home, if she keeps one.

It is also the rule not to prolong such calls unduly;

that is, beyond the time it requires to state the mission of the call and settle the business involved, unless, of course, the person called upon chooses to do so.

The day at home is a purely social occasion, and calls to congratulate, to show appreciation of some hospitality, or for the pleasure of friendly intercourse, are paid then, if possible. It is always more considerate and complimentary to observe a friend's day at home if she has issued cards appointing one, than to pay her chance calls on other days. Such are the rules for formal society in large cities. In towns, at watering-places, and in country neighborhoods, morning and evening calls and calls after church or in the afternoon on Sunday are frequently the local custom. In these places a call lasts very much longer than in the busy city. Every woman, on settling in a neighborhood or town, for a season or longer, should be at pains to find out the calling hours established by the social leaders of the locality and conform to them, both in receiving and paying visits, whatever her personal preferences may be.

THE CALLS OF BUSINESS WOMEN

SINCE to-day there are many American women engaged in business who wish at the same time to keep up their social life, the rules for calling where they are concerned have had to be adapted. The formal call paid by women on women on Sunday afternoons was formerly tabooed like that paid in

the morning or the evening. Now, however, many women who are unable to set a day at home or to make visits during the week issue *at home* cards to all their friends, for one Sunday in the month, reserving the other three for the fulfilment of their social obligations. If their business hours permit, they will doubtless prefer to choose a week day. A business woman who lives alone and uses her apartment for her workshop may still, even if she is unprotected from interruptions by the service of a maid, politely signify that she is "not at home" to callers by the use of a slip-signal placed above her card outside or given to the telephone operator or janitor. On her day at home she gives orders to the service men to admit her callers without announcement and thus facilitates her presence at the tea-table or with her guests.

In the evening it is quite proper for her, if she lives alone, to entertain men callers. But if she is discreet, she does not permit them to stay later than ten-thirty, nor does she, after the theatre or the opera, allow them to come up to her apartment for a late supper or a chat, but parts from them at the public entrance.

WHEN MEN CALL

THE American man, because of the exactions of his business, is allowed to pay his calls in the evening and on Sunday afternoons. If he calls in

the evening, it is customary now for him to telephone beforehand and to ask the requisite permission. In fashionable society in the large cities a gentleman may present himself at a lady's door after half-past eight or even as late as nine o'clock in the evening. In society which keeps earlier hours than are kept in New York, say, or Boston, a caller may arrive at eight. Sunday afternoon calls begin at four o'clock. The specification, however, of these times and seasons does not preclude a young man or a married one, for that matter, from paying his call on a lady's day at home. In the country men are privileged to call in the morning.

WHO PAYS THE FIRST CALL

BRIDES and strangers newly arrived in a neighborhood never make, but wait to receive, first calls. Women who have been invited to visit, or during the summer season have been entertained in, a friend's house in the country, must be among the first, as soon as their hostess returns to town, to call upon her. When there exists no previous indebtedness on either side, and after a summer's holiday, two women arrive in their houses on very nearly the same date, the younger usually calls upon the elder first. Where the differences in their ages is very slight, the one who returns to town first makes the initial call or the unmarried calls first on the married woman. Should a member of society be in arrears for hospital-

ity or an invitation received in the foregoing winter season, she pays the initial visit at the commencement of a new season, without reference to the age of her friend or the date of her friend's return to the city. Two women meeting at a watering-place, or in town at the house of a common friend, may exchange cards, and not infrequently the question arises as to who shall call first on the other. An unmarried woman should call first on a matron, and a younger woman should pay this compliment to one decidedly older than herself, whether both are matrons or single. Otherwise the matter is decided by opportunity or inclination.

These last are delicate points, the ruling on which is given to aid those in doubt and anxious to follow the correct usage. Ordinarily, even in the most formal society, when the winter season begins, first calls are received by those who issue their at-home cards first. The routine of calling begins without strict reference to courtesies extended or received in the foregoing winter.

COUNTRY CALLS

A CUSTOM, more or less strictly observed, at watering-places and in country neighborhoods, is for those settled earliest in their summer cottages to call first on the later arrivals, and for the migratory cottagers to receive first calls from the all-the-year-round residents. Cottagers, in turn, make

the preliminary call of welcome on their friends who put up at near-by hotels. In large cities it is not the custom for established residents of a street to call upon strangers who have moved into the neighborhood; and in New York, Boston, and Chicago families live for years without making or desiring the acquaintance of their next-door neighbors. In small towns and country districts just the opposite is the rule, and strangers expect to be formally and gracefully welcomed into the society of the neighborhood by the first calls of the leading matrons and their families. These calls should not be too long delayed, but be made as soon as the strangers have settled in their new home, at whatever calling hour is the fashion in that town or locality. To wait six months or a year before calling on new neighbors is scarcely a compliment, unless illness or bereavement can be offered as an excuse.

OBLIGATORY CALLS

IT IS not only a civility, but a social necessity, when one has served as a bridesmaid, maid of honor, usher, or best man, to call upon the bride's mother shortly after the wedding, and upon the bride as soon as she returns from her wedding trip. The guests at a home wedding, wedding reception, or breakfast must call in due course on the mother of the bride, and later on the bride. It is obligatory to call on one's hostess after a dinner, a breakfast, a musicale,

or a luncheon. But for men as well as women the dinner call is of paramount importance. It is paid within a fortnight after the dinner, and whether the invitation was accepted or not. When a dinner or dance invitation is declined and no call is made afterward a hostess has every reason to feel deeply offended, and to accept the slight as a sign that her friendship and hospitality are not desired. Only very ignorant or ill-bred persons pursue such a course with a view to dropping an undesirable acquaintance. If one wishes to drop an acquaintance, one should carefully pay the required call, and then let the interchange of visits cease. A hostess who is heedful of all nice social observances will take pains to call upon a new acquaintance before offering her any hospitality; and she will also be careful to call or leave cards on a woman not of her acquaintance to whom she has been asked to give an invitation, particularly if the stranger is the guest or a relative of a good friend. However, both of these obligations are reversed where the would-be hostess is a much older woman than the lady she invites to her house, and under such conditions the call is not obligatory.

A man or woman invited through the influence of a friend to a private entertainment is obliged to call upon the hostess of the occasion after the entertainment, whether the invitation was accepted or not. When a man has served as a pall-bearer, he should call on the bereaved family within ten days or three weeks after the funeral, though this call is rarely

more than the leaving of a card, along with a kindly inquiry.

RETURNING CALLS

FIRST calls in the season are returned very promptly, by a careful and diplomatic woman, on the next reception day of the person who has made the call, if she has a reception day; and if she has none, then at any propitious time within a week or fortnight. After this polite exchange of civilities a longer period between visits may be allowed to elapse. But it is never kind or courteous to wait from six weeks to two months before returning a call, especially the first in a season, from an acquaintance. Calls exchanged once in twelve months indicate, in fashionable society, the continuance of a purely formal acquaintance. A call must be answered by a call, not by the leaving of a card at the door of an acquaintance.

Calls of condolence, of sympathy, of inquiry, and congratulations are usually answered by cards sent as directed in the following chapter. When, at the request of a friend or relative, a hostess extends the hospitality of her home to a woman whom she does not personally know, she is not obliged to return the call which the stranger naturally pays her after the entertainment. She may return it, however; and a woman invited through the good offices of a friend to an entertainment given at the house of a stranger can easily discover if the hostess of the occa-

sion desires her further acquaintance by the simple expedient of waiting to see if her duty call is returned. A man after paying the duty call to one who has entertained him at the request of another must not call again unless asked to do so, or unless his hostess, of her own accord, extends further hospitality to him.

AN INVALID'S CALLS

A MEMBER of society who is ill through the season may return the calls of her friends by proxy. A sister or a daughter may be delegated to fulfil this duty. A daughter who calls on all of her mother's friends should introduce herself to matrons whose acquaintance she has not made before and briefly explain in whose stead she appears.

CALLING WITH A FRIEND

IN THE matter of returning calls perplexing questions not infrequently arise, in this manner: A lady, in returning a call, is accompanied by a friend with whom she is driving and the two go in together. Only one intends to pay a call, and this one introduces her friend. Now whether the appearance of this person introduced should be regarded and treated as a formal call or not is a question that is rather apt to trouble the recipient of it. The best inference seems to be that it is not a call, but a chance introduction only, made as a matter of convenience.

Another difficulty with regard to calling is the

doubt as to whether, when returning a call, it is allowable, or even advisable, to be accompanied by a relative or friend who may happen to be paying the caller a short visit. On this point, however, no uncertainty need exist; a relative may, unquestionably, accompany the caller and be introduced to the lady called upon as a matter of course. But in case the lady called upon is announced as not at home, and cards are left, the name of the accompanying person should not appear on the cards for, strictly speaking, the call is not from her.

A man must not take another man to call upon ladies of his but not of his friend's acquaintance, without first asking and receiving permission to do so, except in the case of ladies whom he has known long and rather intimately. A young man who is desirous of the privilege of calling upon a young woman is permitted to seek the good offices of some common friend to secure for him this permission and to introduce him to her house. When she has consented to receive him, he is not entitled to make his first call alone, but must be accompanied by the man or woman who has secured for him the privilege. But after that he is entitled to call alone.

PERPLEXING POINTS IN CALLING

ONLY by persons who are changing their place of residence or departing for an absence that is to endure for a year or more are calls paid to bid

farewell; and then usually only one's nearest and most intimate friends are so honored. Formerly it was the custom for one going on a journey to leave for or to post to visiting acquaintances, P. p. c. cards or "cards of departure." This custom, however, has largely disappeared. When a woman receives a call from one of her own sex whose friendship she does not care to cultivate, etiquette demands a very prompt leaving of cards in return, or a return of the call within three days. Thereafter cards can be left at long intervals until the connection is dropped by common consent.

It not infrequently happens that a lady on driving to a house to call finds her friend's automobile at the door; but she should still proceed with her call, and not make a retreat, postponing the call until another day. She will, doubtless, be informed that her friend is at home, but is going out driving at once. In that case, cards should be left as if *not at home* had been the reply. To put off calling to a future day is to delay the call due and to gain nothing by the postponement. On the other hand, it often happens in the country that a lady meets out motoring the friend toward whose house she is going to pay a call. When this is so the intended call should not be paid.

Am I privileged to call on my friend while she is visiting in the house of one with whom I have no acquaintance, or with whom I have severed all pleasant connections? This is a frequent perplexity, and requires a satisfactory answer. It is eminently

proper to call on a friend without knowing her hostess, but the caller must ask to see, and leave a card for, the mistress of the house. If acquaintance is claimed with the hostess as well as with the visitor, the caller should ask to see both. But it is never permitted to call upon a visitor in a family with which the caller is at enmity.

When a member of society announces the presence of a woman guest in her house, it is the polite custom for her friends, both men and women, to call as promptly as possible upon the guest and before offering her any hospitalities.

INVITING AN ACQUAINTANCE TO CALL

THE elder or the married woman usually assumes the initiative in inviting a younger or an unmarried woman to exchange cards and calls with her. On the first meeting, or even after a very indirect introduction, a woman may say to another whose conversation or companionship has attracted her, *It would give me great pleasure, Miss (or Mrs.) Blank, to see you on my day at home; or, I hope you will let me send you my cards; I am at home on Fridays; or, May I not ask for your card and send you mine, Miss Brown? It will be such a pleasure to meet you again.*

Instinctively a young or single woman awaits this advance from a senior or matron. Where there is no distinction to be made on the score of years, etc., a mutual liking prompts the advance without careful

consideration on either side. The person invited to call responds cordially and tends her card immediately or promises to call and posts or leaves later her own card.

Although so little ceremony exists between women in making up their calling lists, between men and women more elaborate formalities are observed. Since there is a rule for nearly every ceremony in polite society—a rule with exceptions, of course—it is as well first to give the regulations established by Mrs. Grundy on this point, and later to note the various deflections from it.

In the most formal society, a young woman, until she has had several years of social experience, is not supposed to invite young men to call upon her. More properly those gentlemen who offer her attentions are asked to call by her mother or her chaperon who specify the days and hours when she and her charge or daughter may be found at home. In certain sections of the United States, a woman takes upon herself the right of inviting a gentleman to call upon her, while in others she waits for the gentleman to ask this privilege, which she then freely grants. Both methods possess about equal advantages and disadvantages, which need not be stated here.

Not many years ago it was the custom for a young lady, when she made her *début*, to go to dances accompanied by her mother or other chaperon, on whom she relied for the wise choice of friends. Having passed her twenty-fifth year, she could depend upon her own experience and good judgment in her choice

of men friends, and frankly offer and grant them the hospitalities of her parents' house. To-day the custom of entertaining at dinner before the dance or ball has largely done away with individual chaperonage. The debutante is more apt, instead of going directly to the dance accompanied by her mother, to attend a dinner previous to it, and then to pass on to the dance in company with her dinner companions and their hostess. This course has the advantage of more easily securing dancing partners since the young people reach the dance in a group and since the men in any case owe it as a courtesy to their hostess to dance with the young girls who have been her guests. Often, moreover, when the dance is not preceded by a dinner, a number of young people go to it together under collective chaperonage.

No small amount of discernment is necessary in order that a young woman may make very sure beforehand that the privilege of calling upon her is really desired. It is hardly wise to ask a man on a casual first meeting to call; and when an invitation has been extended and the recipient shows as time goes on no inclination to profit by the permission, it is only dignified for the woman not to repeat her civility.

In that society which does not represent the extreme of formality young girls claim the right, from the moment of their débuts, to choose their own men friends. The American mother, well aware of the independence as well as clear good sense of her daughter, gladly resigns to her this privilege.

There is, however, an unwritten law, in the code followed by the American girl, against asking a man to call on first meeting, unless he is a friend or relative of a good friend of her own and formally introduced, or unless he proves an agreeable and gentlemanly person, well known in her own circle of friends, and betrays very clearly his desire for her friendship.

On asking a gentleman to call, it is sufficient to say, *I hope you will come and see me, Mr. Blank. My mother and I are at home on Tuesday afternoons, or, I hope you will come to see my mother and me, Mr. Blank; we are usually at home in the evenings.*

A matron who entertains her own and her husband's men friends must not expect that married men, absorbed in business and with little leisure to attend to social details, will call upon her after every dinner or supper enjoyed under her roof. She must consider it sufficient if their cards are carefully left by their wives; but from her bachelor guests she may expect regular duty calls as no more than her due.

If a man receives at a lady's door, several times in succession, the announcement, *Not at home*, he is apt, very reasonably, to cherish a suspicion that his presence is not wanted. Under such circumstances, if the continuance of his friendship is desired, it is kindest and wisest to give him reassurance by extending some hospitality. Where the unfortunate necessity arises for intimating to a man that even his calling acquaintance is not desired, it is all-sufficient for the servant to beg at the door that her mistress

be excused. The dullest man should understand what is meant.

WOMEN'S BUSINESS CALLS

A WOMAN never calls upon a man socially. A business errand is the only occasion for a call from a woman to a man; and in such a case the lady, if possible, sees the clergyman, editor, lawyer, physician, merchant at his office and during his office hours. Whether she calls by appointment or otherwise, she sends in her name or a note of introduction, but not her visiting card. If she is a business woman, she may send in a business card. She should in any case state her errand as briefly as possible, and should remember that in their offices men do not, as a rule, care to discuss social or domestic topics. A woman, when she is obliged to call upon a man at his house and does not know his people, should be accompanied by a male relative or by a woman older than herself; and she should send up her name, and make her call quite short. It is absolutely essential for her to be chaperoned, if she is obliged to call at a bachelor apartment or at a studio. Under no circumstances can a wife call upon even her husband at his club.

When a woman has been entertained by a bachelor in his apartments, the proper method of acknowledgment is with a response of hospitality.

A young lady, as a rule, receives her men callers without the chaperonage of her mother. A mother,

however, is an indifferent companion and guardian for her young daughter if she does not occasionally go into the drawing room and make some acquaintance with the young men who have the *entree* of her house.

MEN'S BUSINESS CALLS ON WOMEN

SINCE women have come to occupy such an important place in the business world, it frequently occurs that a man must pay a call upon a woman which is a business, not a social, visit. This call he should pay at her office and during business hours. If he has not a note of introduction, and whether or not he is known to the woman upon whom he is calling, he should send in his business card which will acquaint her not only with his identity, but the nature of his mission. Like the woman who makes a call on business, he, too, should state his errand briefly, should confine his talk to business, and should remember that this is not the occasion for a pleasant chat. He should, however, not feel privileged to omit any of the courtesies which he would show her, were he calling at her house.

CALLS OF CONDOLENCE AND CONGRATULATION

CALLS of condolence and congratulation are made without reference to the regular social account of visits paid and received. When a death

occurs, all friends and visiting acquaintances of the family call immediately to leave their cards, with expressions of sympathy as directed in the paragraph on "When to Leave Cards" (see page 75). Within from ten days to three weeks after the funeral a call of condolence is required. If there is more than one lady in the family, the caller may ask to see only the one member with whom special friendship is claimed, or may ask, generally, to see *the ladies*. The person or persons called upon may, if they wish, leave a courteous message with the servant at the door begging to be excused. The formal call of condolence, however, is gradually going out of practice. Persons in affliction prefer, as a rule, to see only their near friends; and it is thus considered better form for those who hold the relation of mere visiting acquaintances to send a simple note of sympathy. When a visit of condolence is paid, it is best to make no reference to the loss that occasions the visit, unless the caller is gifted with rare tact, or unless the others themselves introduce the subject. To say on greeting the friend who is in sorrow, *I hope you do not think me intrusive, but I wished to assure you in person of my sincerest sympathy* is a sufficient allusion to the motive of the visit. If a quiet *Thank you. I appreciate your thought of me*, is the response and no further reference is made to the caller's real mission, there then remains no need for an effort at further consolation. It is just as well sometimes for a caller, who finds the bereaved friends unwilling to revert

to their loss and grief, to avoid all but impersonal topics of conversation until the moment of departure arrives. Then, with a warm hand-clasp, it is adequate to say, *It was good of you to see me. My mother begs to be remembered with warmest sympathy.*

Persons in affliction should not receive calls of condolence unless they are sure of their self-control. No obligation rests upon them to refer directly to the loss, and their visitors will understand the motive of their reticence.

Calls of congratulation are now warranted only by intimacy or a friendship of long standing. They are paid to an unmarried woman by both her women and men friends when her engagement to marry is made public, and to a married woman by her woman friends when the birth of a child is announced.

CALLS OF INQUIRY

A CALL to inquire is nothing more than a form of card leaving. A sympathetic message, perhaps a box of flowers, and the visitor's card are left with the servant at the door of a house where, for example, there is illness; or where a great financial loss, or an injury by fire, has been sustained; or even where there has been some recognized unhappiness. Such calls, in these and similar misfortunes, are very necessary, and indicate sincere sympathy and a desire to express friendly feeling. They are as obligatory on men as on women.

THE DAY AT HOME

THE day at home, in large cities, during the winter season, and nowadays, at the fashionable summer resorts, is an established and admirable social institution, contributing to the convenience and pleasure of every one concerned. One afternoon in every week or fortnight or month, usually from the first of November until the beginning of Lent or until Easter, is set aside by women who have a large circle of friends and entertain frequently. The day chosen should be engraved on the visiting card; and from four until six or seven o'clock of the afternoon of that day the lady entertains, with conversation and slight refreshment, all those who call in courteous acknowledgment of some hospitality received or offered, or who wish to enjoy the pleasure of her society.

A matron who has lived a long time in the same house, whether in town or country, and has kept the same day at home, season after season, does not, as a rule, need to post cards to all her friends when she begins her summer or winter seasons in society. But if she changes her day at home, or her address, or decides to be regularly at home on days during one month only, or only at intervals through the season, then cards to notify her friends of the fact must be prepared and posted as directed in the chapter on Card Etiquette.

When a day is specially appointed for receiving, the

hostess should let nothing short of illness or important business keep her from being in readiness to greet all who pay her the compliment of presenting themselves at her door. On all other days her servant may turn away callers with the message that the mistress of the house is not at home, but to those who appear on the day she has herself set for their coming, a good and sufficient excuse must be offered if she is absent.

PREPARATIONS FOR RECEIVING

THE afternoon at home is a very simple function. By four o'clock, the mistress of the occasion, in an afternoon gown, is in her drawing room ready to greet whoever comes. A butler or maid stands ready to answer the door bell. To the visitors, soon after they arrive, afternoon tea is served.

If a butler attends the door he wears his full evening livery. A well-trained man servant, on answering the bell, leads the way to the drawing room, at the door of which he respectfully asks the caller's name; and then, drawing back the portière and standing aside, he announces the name at the moment the visitor enters. On the departure of visitors, he stands ready in the hallway to open the street door, to assist gentlemen into their coats, and, in event of bad weather, to hand ladies to their carriages under the shelter of an umbrella. Sometimes the servant on duty offers the visitor a small silver tray on which to deposit cards, or a large tray is set con-

spicuously in the hall into which the cards can be cast as the caller passes toward the drawing room.

If a maid-servant attends the door, she wears a black gown of simple design, white turn-over cuffs and collar, sometimes a white cap, and always a delicate and immaculate white apron. She does not announce visitors. She opens the street door, holds back the drawing-room portière, and offers a small silver tray for the visitor's card.

A page boy, though now seldom seen, wears black livery piped in red or yellow, or a suit of bottle green, navy blue, or brown cloth. His trousers are long—to the foot, with or without a piping of color on the outside seam of the legs; his coat is cut short on the hips, in a small point at back and front, and fastens up to the chin with many bullet-shaped brass or silver buttons. A bit of white linen shows above his standing coat collar and below his buttoned cuffs, and his hands must be clad in white gloves. He, like the maid, does not announce visitors, but simply conducts them to the drawing-room door and receives their cards. The page, however, as one of a large staff of servants, is now seldom seen.

DUTIES OF THE HOSTESS OF AN AFTERNOON AT HOME

THE first duty of the hostess is to rise, step forward, and shake hands with every one who enters her drawing room. When two guests arrive

simultaneously, or one almost directly after the other, she devotes her conversation to them equally until someone else enters to claim her attention. She should remain throughout the afternoon in sight of the door; not standing, as at a reception, but always ready to go quickly forward and extend her greeting. *How do you do, Mr. Blank, or, Mrs. Brown, I am delighted to see you,* spoken in a cordial tone and accompanied by a firm pressure of the hand, is an appropriate expression of welcome.

General introductions are made by the hostess on her day at home, unless her rooms are very full and many callers have strayed from her immediate vicinity. Ordinarily, not more than half a dozen guests are at once in the drawing room, and as these are apt to remain seated near the hostess, she easily introduces any newcomer who requires introduction. Should a caller fail to fall easily into the general current of conversation, it is her duty, either by talking to this visitor directly, or by some indirect word of encouragement, suggestion, or diversion, to relieve the situation.

BIDDING GUESTS ADIEU

AS A rule, the lady who receives does not accompany any guest even so far as to her drawing-room door, at least not so long as other callers remain and when she is receiving alone. The rule may be disregarded when a visitor very distinguished,

or when one who is infirm, rises to go. But under ordinary circumstances, the hostess, mindful of the guests who remain, simply rises when one is about to depart and cordially giving her hand, says, *Good afternoon, Miss Blank; it has been a great pleasure to see you*, or, *Good-bye, Mrs. Blank, I shall hope to see you soon again*, or similar words of farewell. She continues to stand a moment until the caller, especially if a woman, turns to pass out of the room. When, however, no other callers are present, and the one departing is a woman and a good friend, the hostess is privileged to accompany her even to the street door, if she wishes to do so. But at no time during an afternoon at home, when there are several persons in the drawing room, has the hostess the right to devote any exclusive attention to any one friend, and especially to draw a visitor aside and, conversing in an undertone or whisper, discuss personal or private affairs.

SERVING TEA

IT IS the custom to serve tea on the day at home. If the lady is at home informally, the maid has in readiness in the drawing room or brings in after the arrival of the first guests a small table covered with an embroidered tea-cloth. On this she places the tray with the tea-service, to which are added cups and saucers, spoons, a small pitcher of cream, a bowl of sugar, a dish of freshly cut lemon sliced very thin,

a plate of sandwiches, another with cake, and tea-napkins. The tea-kettle should be filled with hot water before it is brought in, and should be placed above the lamp. The hostess pours the tea herself, inquiring as she does so as to the individual taste of each guest.

At the more formal day at home, when for example cards have been sent only for Tuesdays in a certain month, the small tea-table is dispensed with and the table in the dining room is laid as for an afternoon reception. It should be covered either with a luncheon cloth or with a centrepiece and doilies, and should be adorned with flowers and with candlesticks. At one end the tea-service is placed on a large silver tray with the tea-cups, each with its silver teaspoon in the saucer grouped around it. At the other end is placed the chocolate service or coffee urn, with the chocolate or coffee cups similarly arranged. Each end is presided over by a friend of the hostess who has previously been asked to pour. About the table, placed with relation to the centrepiece, stand plates of sandwiches and cakes, bonbon dishes, tea plates arranged in small piles, and tea-napkins which are passed by the waitress to each guest. On an occasion of this kind the hostess receives her guests in the drawing room, and after a little conversation, asks them if they will not have tea and indicates to them the room where they will find refreshments served.

A hostess does not offer to relieve a man caller of

hat or stick when he prefers to carry them into the drawing room. To a woman she is privileged to suggest, if the rooms are warm, that her coat be opened or a heavy fur thrown off.

TREATMENT OF CHANCE VISITORS

WHEN no day for receiving is appointed and carefully observed, a caller, once admitted, must not be kept waiting a moment longer than is necessary.

If it is inconvenient or impossible to receive a caller, the servant should be instructed to say the mistress begs to be excused. It is not polite, however, to send word by a servant, asking to be excused from receiving a friend, unless some good reason is assigned. *Mrs. Blank has just received the news of her brother's severe illness and begs that you will kindly excuse her, Mrs. Blank is suffering from a severe cold, and begs to be excused, and Mrs. Blank is leaving in five minutes for Washington and begs to be excused,* are all proper forms, and in each instance the reason given is ample for asking to be excused. But it is far better, if it is inconvenient or impossible to receive a chance caller, to direct the servant to answer at the door any requests to see her mistress with the statement that she is not at home. This course is followed when the person called upon does not wish to state her reasons for refusing to receive callers, and it by no means need be regarded as an evasion of the truth. The phrase *not at home* implies that the lady called upon

is not at home to callers, whether her actual absence from the house, or some more important occupation than that of receiving, prevents her appearance.

THE HOST ON THE DAY AT HOME

THOUGH the average man professes to be too busy to appear in his wife's drawing room on her day at home, there is no reason why he should not do so. If a son, brother, or husband chooses, he may give much assistance on the day at home, whether he comes in only late from his office or chooses to spend the entire afternoon there. His duty in such case is in a measure to share the honors and obligations of the occasion. He can expect his wife, sister, or mother, as the case may be, to introduce him to any of the visitors whom he does not know; he should assist in entertaining the guests, pass the cups, make introductions himself, and when a guest rises to leave, he should rise, too, and offer his hand in farewell. As a rule, the host accompanies the departing guest as far as the door, and the last guests, especially if they are women, as far as the street door, opening it for them himself.

HOW TO PAY A CALL

A WOMAN does not take off her veil, gloves, or lighter wrap when calling. In the event of bad weather, her umbrella, overshoes, and storm coat are left in the hall. A man never wears his overcoat into

a lady's drawing room; along with overshoes and umbrella, he leaves it in the hall; and at present it is the rare man who carries his cane or hat into the drawing room with him. Most men enter the drawing room without hat or cane and invariably with the right hand stripped of the glove.

A shy caller or one who sees only strangers in a drawing room will proceed most wisely to accept a seat indicated by the hostess or a seat in her vicinity, and depend upon her leadership to secure a place in the conversation. When the hostess is claimed by new arrivals before she has had time to make introductions, the caller who is left alone may accept any friendly advances made by persons sitting near. Such advances do not bind either party to future recognition.

On the ceremonious day at home women callers do not kiss in greeting. Nor do they remove their gloves when taking tea. If any of the refreshments offered cannot be handled without injury to the gloves, such refreshments may be unobtrusively avoided.

A man calling in company with ladies, even if they are his near relatives, waits for them to give the signal of departure. When the woman rises, signifying her readiness to leave, he must also rise at once, with an apology to any one with whom he is in conversation at the moment. He makes his farewells to the hostess after his companion has made hers and follows her from the room.

GIVING ONE'S NAME

WHEN the servant at the drawing-room door asks *What name, sir? (or madame)* the proper reply is not *Smith* or *Mary Brown*; but *Mr. Smith* and *Miss Brown*, or *Mr. John Smith* and *Miss Mary Brown*.

On entering the drawing room, a caller, whether man or woman, advances at once to meet the hostess, to accept her proffered hand, and to acknowledge any introductions she may make. The acknowledgment of introductions is by a bow and a slight smile if the visitor is a woman. If there are but two or three persons introduced and if any of them are relatives of the hostess the visitor should offer her hand.

A visiting card is never carried in and handed to the hostess.

If it so happens that the caller is a stranger to her, but a friend of her son or daughter, or of a guest stopping in her house, or is a young lady paying calls for her invalid mother, there should be some brief and simple form of self-introduction on the part of the caller, as:

I am a substitute at present, Mrs. Blank, for my mother, Mrs. Gordon, who is prevented by her accident from paying any calls this season; or.

May I present myself, Mrs. Blank—Edward Campbell. Miss Black, who is staying with you, has been good enough to give me permission to call.

TAKING LEAVE OF THE HOSTESS

ON RISING to depart, a caller must take pains formally to bid adieu to the lady who is receiving. It is not in good taste to make prolonged farewells when there are others who have a claim on her time and attention. If she herself chooses to stand a moment making an inquiry or offering an invitation, that is her privilege; but even then the response should be brief, though, of course, cordial, and the departure taken as soon as possible. No well-bred man or woman attempts to back out of a drawing room. With a bow and a civil *good afternoon* to the guests near the hostess, he turns and walks straight away.

It is the duty of a man, when calling, to relieve women of their empty tea-cups and to carry refreshments to those at a distance from the tea-table. He must rise from his chair when a woman caller enters, when his hostess leaves her seat, when a woman caller rises to make her adieu, and, of course, when any one is introduced to him. When he rises, he stands beside or behind—not before—his chair, and he continues to stand as long as the lady on whose account he has risen is herself standing.

MAKING CHANCE CALLS

WHEN a woman makes an afternoon call on one who keeps no day at home, or pays her visit on a day other than the one appointed for receiving

calls, she makes at the door some such inquiry as: *Are the ladies at home?* or, *Is Mrs. Blank at home?* Receiving a reply in the negative, she leaves the requisite number of cards, and with or without some such regretful message as, *Pray tell Mrs. Blank I am very sorry not to find her in*, takes her departure. It is an unwarranted familiarity to question the servant as to her mistress's whereabouts unless business or a most important errand is the occasion of the call.

CALLING IN THE EVENING

WHEN a man calls of a Sunday afternoon or of an evening, he asks to see "the ladies," if his call is in return for a hospitality extended to him in the name of the mistress of the house, as it usually is on his first calls. He also asks particularly to see "the ladies" when the mother of the young lady of the house has herself asked him to call. Otherwise, he may very properly ask to see the young ladies, or the particular lady for whom his visit is especially intended.

If the servant is doubtful of the lady's whereabouts, or of her readiness to receive, the caller should step into the drawing room and wait for an answer, retaining his overcoat and gloves. If the servant's reply is favorable, he then divests himself of these garments, putting them in the hall, and awaits the lady's arrival. When she enters, he goes forward a space to meet her, and stands until she has seated

herself. He will not venture to place himself upon a sofa beside her without her permission, unless he knows her well.

LENGTH OF A CALL

A FIRST and formal afternoon call should occupy not less than fifteen minutes, nor more than half an hour. Friends of a hostess, calling on her day at home, may linger so long as an hour in her drawing room, but in the case of a chance call it is hardly polite to remain so long unless urged by the hostess to tarry.

After twenty minutes, a half hour, or an hour, the caller should rise from his seat, with perhaps the final phrase of the talk they have been engaged in still on his lips, and push his chair quietly away. At the end of his sentence, as the lady rises, he should simply say "Good-night," or "Good afternoon," extend his hand to meet her own in a brief, cordial clasp, and then turn and walk out of the room. The simpler the course pursued by a diffident man, when taking his leave, the better, for if he has nothing to say but "Good-night," he may say it in full confidence that the woman, naturally the more self-confident and tactful, will relieve the situation of any embarrassment.

A woman resents and deplores the man who sits in her drawing room, however unpretentious it may be, in his overcoat, twiddling his hat; who fails to rise when her mother enters for a moment; who

lounges in his chair and nurses his foot on his knee, and who exhausts her patience by nervously fidgeting and putting off the ordeal of taking leave until the lateness of the hour and the lapse of conversation fairly force him away.

RECEIVING BUSINESS CALLS

A MAN in receiving in his office a woman caller who is a stranger to him must rise but need not offer to shake hands. Should his time be limited, and his private office be occupied, he may go out to meet the caller in the corridor or public office, and there standing hear her business. If she is invited into his private office, he must not receive her with his hat on or with his coat off, and he must offer her a chair, placing it so that she will not face the light. If he wishes her to be brief, he may courteously explain that pressing affairs claim his attention and stand during her explanations. Too many men lay aside all semblance of gentility in their behavior in their offices, and are curt and boorish there in their treatment of women, when, in drawing rooms, they would accord them the utmost courtesy. For this they give as their excuse the lack of consideration that women often betray in wasting valuable time on frivolous errands. But when a man finds himself especially busy or impatient, he can always ask to be excused, and appoint another hour for an interview. In his office, a gentleman also rises when a

woman caller rises to leave. If the interview has taken place in his private office, courtesy commands that he open the door for her. He need not go beyond the door with her unless she is a friend or relation, when, unless he offers an apology, he should conduct her to the outer door or to the elevator.

When a business woman receives a man caller in her office she is under no obligation to feel herself his hostess or to carry over to her place of business the cordial manners of the drawing room. Unless the man is known to her and the greeting is a personal one, she need not rise or shake hands. She should, however, motion him to a chair, indicate her readiness to hear his mission, and give him her whole attention during its recital. Should she wish to cut short the interview, she may rise, thus making it quite obvious that she considers the interview is near its end. If she wishes to show her caller a mark of courtesy, she rings as he rises to depart and has him shown to the outer or elevator door.

CHAPTER III

CARDS

VISITING CARDS FOR WOMEN

THE size of women's cards, which formerly varied slightly from season to season, has of late markedly diminished. Since, however, this may be a passing custom, it is impossible to stipulate the proper dimensions and it is better for the person ordering cards to consult a good stationer who will vary them according to the fashion of the moment. No distinction is now made in size between the cards used by married or unmarried women. The card should always be pure white bristol board of medium weight with the name engraved upon it in black ink.

Block, script, and old English lettering are all fashionable types for the engraving of the present *carte de visite*; and in size of card and style and wording of inscription the models on the next page are reliable.

PROPER TITLES

BEVELLED or gilded edges, crests, or any decoration and engraving beyond the name, address, and day at home, do not show taste or a knowledge of the nicest social customs. With one exception a lady's visiting card in America never bears any other title than *Mrs.* or *Miss*; to dispense with these simple titles is to commit a solecism. A woman is

MRS. DAVIS FLOYD WENDELL

125 WEST ELM STREET

MISS MARY WENDELL

125 WEST ELM STREET

not privileged to share on her card the dignities conferred upon her husband; the wife of the admiral is merely Mrs. George Brown; the president's wife is Mrs. William Smith.

A woman who has herself received a title does not affix it to her visiting cards, unless she is a doctor. Should she be engaged in business, she should use two sets of cards; her professional card reading thus, Bertha Remsen Towle, Attorney-at-Law, with her office address in the lower right-hand corner; her visiting card reading thus, Miss Bertha Remsen Towle, with her house address in the lower right-hand corner. A woman, however, who is a doctor, is privileged to use her title on both cards. Her professional cards should read thus, Doctor Margaret Taylor Morton, with her house address in the lower right-hand corner and with her office hours and business address in the lower left-hand corner. Her visiting card should read thus, Doctor Margaret Taylor Morton, with only her house address in the lower right-hand corner.

Cards of the most approved type give the full Christian name, or names if there is more than one, as well as the surname. It is rather more modish, for example, to have the inscription read, *Mrs. Philip Hoffman Brown*, than *Mrs. Philip H. Brown*; *Miss Mary Ellsworth Brown*, than *Miss Mary E. Brown*; and unmarried women, as a rule, forbear the use of diminutives such as *Mamie*, *Maggie*, *Polly*, and *Sadie* on their calling cards.

The senior matron of the oldest branch of a family may, if she pleases, drop her husband's Christian name from her cards, and let the card read simply, for example, *Mrs. Venables*; and her eldest unmarried daughter is entitled to omit her own Christian name, and use a card reading, for example, *Miss Venables*. Where, however, there are several families of the same name in a city or community, all mingling more or less in one circle of society, this is apt to create confusion in the minds of their friends and the safest course is not to omit the identifying Christian names.

WIDOW'S CARD

A WIDOW is privileged either to retain her husband's Christian name on her card, or to substitute for it her own; as, for example, the widow of Donald Craig Leith may have her cards read either *Mrs. Donald Craig Leith* or *Mrs. Eleanor Phillippi Leith*. *Mrs. Donald Craig Leith* is, however, considered better form. She should never use her maiden surname with the name of her dead husband, as: for example, *Mrs. Harrison Leith*, *Mrs. Leith's* maiden name having been *Harrison*. This combination is used only when it signifies divorce.

USE OF JR. AND SR.

JUNIOR, or the contraction *Jr.*, is sometimes added to the name on the card of a lady whose husband bears the same name as his father, in order

to give a distinguishing mark between the cards of mother-in-law and daughter-in-law. If the mother-in-law, in such an instance, should lose her husband, and at the same time wish to retain his baptismal names upon her card, she might then add the explanatory abbreviation *Sr.*, while her daughter-in-law would erase the *Jr.* from hers. Should both ladies lose their husbands, and both wish to retain on their cards the husband's Christian names, the younger must add *Jr.* on her cards.

Instead of adding *Senior* or *Junior* to her visiting cards, a woman, if she is the elder matron, may inscribe herself simply *Mrs. Richmond*; if the younger, *Mrs. Frank Richmond*. This is considered better form.

DIVORCED WOMAN'S CARD

A WOMAN who is divorced erases at once from her card the Christian name of the man who was her husband. If she retains the use of his surname, she joins with it either her own Christian or her own surname, as she prefers. When after a legal annulment of her marriage a woman resumes her full maiden name, she prefixes to it on her cards the title *Mrs.* not *Miss*.

YOUNG LADY'S CARD

DURING her first season in society, a young lady does not, if her mother has introduced her and is her chaperon and companion, use a card of her own.

Her name is coupled on a large card with and below that of her mother, thus:

MRS. EPWORTH GREY	
MISS MARY ELOISE GREY	
FRIDAYS	SOUTH OAK STREET

It is presumed that during her first season, the greater number of the calls a young lady pays will be in company with her mother, and so the joint card is the fittest. If she pays calls alone, she employs the same card, but runs a pencil line through her mother's name. If, in the next season, a younger sister is introduced, or if two sisters enter society in the same season, below the mother's name the daughters would be designated thus: *The Misses Grey*. After her

first season, a young lady uses, when calling alone, her own card; but she does not indicate on it any day at home if her mother is an active hostess who issues her own cards every season and receives with her daughters. Even after the daughters have had considerable experience in society, the joint card is not entirely dispensed with, but is resorted to as occasion makes it appropriate so long as the daughters remain unmarried and continue to reside with the mother. It still proves convenient whenever mother and daughters call or send cards together, or when they wish to announce their joint day at home, or a change of their common address, and in many similar contingencies.

THE DAY AT HOME SIGNIFIED

THE name of a day of the week is engraved in the lower left-hand corner of the visiting card—*Fridays, Tuesdays, Thursdays* as the choice may be—without explanation or remark, if one wishes to signify to her friends and acquaintances that on a special afternoon of every week, after four and until six o'clock, she will be prepared to receive their calls. But if one wishes to set a particular limit to the term of receiving, the card should in some way specify that, as *Thursdays until Lent, Saturdays until April, First Mondays* (meaning first in the month), or *First and Fourth Wednesdays* (meaning first and fourth in the month).

CARD FOR MARRIED COUPLE

A HUSBAND and wife never share one card for the purpose of announcing days at home. It is as well, however, for a matron to keep on hand, in addition to her own individual card, one joining her own and her husband's name, thus:

MR. AND MRS. EPWORTH GREY

20 OAK STREET

This she is privileged to use when calling after her return from the wedding trip, when sending a gift in which her husband has a share, in extending New Year's greetings, and in sending joint regrets in answer to a reception invitation, etc. Very frequently such a card is enclosed with a wedding invitation or

with an announcement of a marriage, to signify where the bride and groom will make their home and on what date they will be ready to receive their acquaintances and friends. In this case there is added in the lower left-hand corner:

“Will be at home after the first of January.”

VISITING CARDS FOR MEN

A GENTLEMAN'S card is both thinner and smaller than a lady's, but it should be equally chaste and fine in its quality and engraving. The approved size and style of inscription are as follows:

MR. HENRY WYKOFF ELLIOTT

2 WEST CEDAR STREET

The title *Mr.* is never dispensed with. Such contractions of the Christian name as *Ned*, *Bob*, *Jack*, and *Tom* display a lack of judgment as well as of dignity. If the full name is too long to be engraved on the card, merely the initial of the middle name may be used; but the first name should always be used in full, unless the middle name is that by which

a man is known. A man never shares his card with any one as in the case of a mother with a daughter, or of a chaperon with her protégée. The eldest male member of the oldest branch of a family may omit the Christian name from his card and use simply the family name with Mr.; as, *Mr. Maynard*. This, however, is a custom not so frequently employed as in the case of the senior matron.

Not infrequently a bachelor has his home address engraved in the lower right-hand corner of his card, but should he reside entirely at his club, the name of the club is placed in the lower right-hand corner. A business address must never appear on a visiting card.

A man never has a day at home engraved upon his card, though there are many bachelors, artists especially, who, in their charmingly appointed rooms or studios, hold many brilliant *at home* days during the season. This fact, however, does not permit them to usurp the prerogatives of a woman and a hostess. The methods by which a single man gives a day at home and invites his friends of both sexes is exhaustively explained in Chapter XVI on Bachelor Hospitalities.

TITLES ON MEN'S CARDS

IT IS hardly possible to be too conservative in the use of titles on visiting cards. The President and the Vice-President of the United States, Ambassadors, Justices of the higher courts, officers in the army and navy, physicians, and clergymen all

signify their office, rank, or professions by the approved titles. Presidents of colleges, professors, lawyers, officers of militia, judges of lower courts, officers of the Naval Reserve, senators, representatives, and ministers and consuls at foreign courts and ports should remain satisfied with the simple *Mr.* on all cards used for social purposes. A Justice of the Supreme Court is privileged to have his cards engraved with *Mr. Justice* preceding either the surname or the full name, as *Mr. Justice Rockwell* or *Mr. Justice John Dearing Rockwell*. It is an unwritten law of etiquette in the army that no officer of lower rank than captain shall preface his name with other title than that of *Mr.* The proper inscription for a lieutenant's card would be, *Mr. Henry Pollock Eli*, with the words *Lieutenant of Infantry, United States Army*, in the right-hand corner. But it is in better taste if only the words *United States Army* appear in the corner of the card.

An officer of any rank above a lieutenant places his military title on his card—*Captain, Major, Colonel*, or whatever it may be—and signifies in the corner of the card whether his command is in the artillery, the infantry, the cavalry, or the engineering corps.

PROFESSIONAL CARDS

THE professional card of a physician should be entirely distinct from his social visiting card. On it should appear his name preceded by the ab-

breviated title *Dr.* and with his house address in the lower right-hand corner and his office number and office hours in the lower left-hand corner. For purely social purposes only his house address appears, inscribed in the lower right-hand corner; his name appears just as in his professional card, preceded by the abbreviated title *Dr.*, as *Dr. Henry R. Bliss*.

A clergyman's card should be engraved in this manner: *The Reverend Samuel D. Baxter*.

A physician, clergyman, or scholar may have earned the right to a splendid tale of letters after his name, the recognized abbreviations of various titles, honors, or degrees conferred upon him; but from the social visiting card it is best to omit all of this, except so much as stands for the one title by which he is commonly addressed.

When for any social purpose a man has occasion to write his name on a card with his own hand he does not omit *Mr.* but writes his name just as it would appear if engraved.

The same rules hold true for business and professional women.

MOURNING CARDS

IN AMERICA, we have no hard-and-fast rules for the depth of a mourning border on a visiting card. An extremely broad band—for example, one half an inch wide—is regarded as too ostentatious even when used by a widow or parent. Ordinarily, in the first

year of widowhood, a border a quarter of an inch is conventionally used. In the second year a border an eighth of an inch wide is adopted and continued for six or eight months or a full year. Then and thereafter every sixth month the border is diminished by a sixteenth of an inch until mourning is put off entirely. On the card of a widower, since a man's card is always smaller than a woman's, the black border is always narrower; it is diminished from time to time by about the same graduations as on the card of a widow. When a lady, past middle age, loses her husband, she frequently chooses to wear mourning for the rest of her days, and after the first year of her loss, for the wide border of black substitutes a permanent border an eighth of an inch in width. A gradual narrowing in the black border is hardly in good taste when the death betokened is that of a parent, a child, a sister, or a brother. The card for any of these relatives should, from the beginning to the end of the period of mourning, bear a black edging from an eighth to a sixteenth of an inch in width. A border a sixteenth of an inch wide is sufficient for the whole period in mourning in case of the death of a grandparent, or of an uncle or an aunt.

CARDS WHEN CALLING

AS HAS been mentioned in the chapter on Calling, a card is never carried by a caller into the drawing room and presented to the hostess. A

number of years ago the custom of folding over the ends of cards prevailed. This was done when the person called upon proved not to be at home, and the form of the fold was laden with polite significance.

The left side of the card was folded to indicate that every one in the family was included in the call; and the right side was bent to assure the household that the card was not left by a messenger, but was presented by the caller in person. The card thus treated came to present a very mangled and untidy appearance, a fact which soon led to the abandonment of what was never a very sound custom.

There was also a period when callers were obliged in some instances to leave behind them veritable packages of cards. No matter how many of the members of a household were in society, a card must be left for every individual, and this lavish distribution was required on the occasion of every call. To-day card etiquette is so simplified and systematized that any man or woman can follow it without danger of serious errors.

The majority of calls between women are exchanged on their appointed days at home, and then the cards are usually left by the caller on the tray in the hall as she passes through on her way to the drawing room. If the call is the first she has paid that season in that house, she puts into the tray one card of her own and two of her husband's. Thereafter, during the season, she need not again leave her own card, if her subsequent calls are made on the

friend's day at home. She still leaves two of her husband's cards, however, if her call is made in return for any entertainment to which he has been asked and if her hostess is a married woman. If her hostess's unmarried daughters receive with their mother the caller need not leave any cards for them, even though they are in society. She would, however, leave one of her own cards on retiring from the house, if she found a married daughter or a friend receiving with the hostess.

A woman caller never intends any of her own cards for the masculine members of a household on which she calls. Even though it is not the first call of the season, a great many women now follow the rule, when calling on a friend's day at home, of leaving their own cards along with those of their husbands, if it is a call paid especially in return for some recent hospitality. If the visit is merely a friendly one without any important significance, no cards of any sort are absolutely requisite.

A married woman should always make it a rule to carry an abundance of her husband's cards in the case with her own, and should be most scrupulous in leaving them at houses where he has been entertained. For a bachelor, son, or brother, she need not perform this office, but may leave him to pay his calls and leave his cards in person.

If two maiden ladies are equally mistress and hostess in the same house the matron who calls upon them for the first time in a season, or after being

entertained under their roof, leaves two of her own and two of her husband's cards. Again, if an unmarried woman is the hostess in her widowed father's or her brother's home, cards are left upon her as carefully as if she were a matron. A young lady during her first year in society leaves her name on the same card with her mother's, and the leaving of one of these joint cards suffices for both mother and daughter, or daughters, if the names of more than one daughter appear. When a young lady who uses her separate card pays a call on a friend's day at home, she puts two cards into the hall tray on entering, if the hostess is receiving with a friend, or a daughter, or other feminine relatives. This is done when the call is the first of the season or is in return for some hospitality enjoyed. Except on these occasions, if the young lady calls frequently at the house and times her visits on their days at home, she need not leave her card.

A young lady paying a chance call on a mother and daughters, or a hostess and friend, and being told the ladies are out, leaves two cards. Of course no young lady, any more than a matron, leaves her card for any of the men of a household. A call paid to a lady visiting in a house, whether the lady of the house is friend or stranger to the caller, requires two cards, one for the guest and one for her hostess. This is the rule whether the caller is a man or a woman.

Both men and women, in paying calls in a strange city or neighborhood, write on their cards their

temporary address—in the corner opposite that in which the permanent address is engraved. On calling at a hotel, it is a sensible precaution to write on the card sent up, or left, the name of the person for whom it is intended.

CARDS WHEN PAYING CHANCE CALLS

A SOMEWHAT different disposition of cards is required when a call is made without any previous assurance of finding the person called upon at home. The caller usually takes the requisite number of cards from her case before ringing the doorbell. If she is a married woman calling upon a married woman who has invited her recently to a dance or dinner, she takes two of her husband's cards from her case with two of her own. Her two cards are enough if she asks to see the ladies; implying thereby her hostess and one or more daughters. If the hostess is entertaining a sister, a friend, her mother, or a married daughter at the time, the lady calling then takes out three of her own cards, and with these in her hand she awaits the servant. Should the reply to her question be *not at home* she hands the cards to the maid, and goes on. If the answer is that the ladies are in the drawing room, she puts her cards on the tray in the hall as she passes in to greet her friends. Occasionally a servant seems doubtful whether the ladies are at home or not; then, if the caller wishes to make sure, she gives the servant her personal

cards only, and waits in the drawing room to hear the result of his inquiries. Should the ladies prove to be not at home, then to these cards she adds those of her husband and leaves them all with the servant. On the other hand, if the ladies appear, she pays her call, and on passing out puts two of her husband's cards on the hall tray.

WHEN A STRANGER LEAVES CARDS

NOT infrequently, when a man or a woman is entertaining a relative or friend for a fortnight or longer, the two go on a round of calls together, and in that case a special question as to the proper card-leaving is mooted. If the guest accompanies the host or hostess as a matter of convenience and is a stranger to the persons on whom the calls are paid, his or her card is not left when the persons called upon are not found at home. But if the stranger purposes to spend at least a fortnight in the neighborhood, and the persons called upon present themselves, one of his or her cards should be left in the hall on departing. Otherwise no card-leaving is necessary, and the person on whom the call was made will understand that this chance caller, if a woman, need not be called upon in return, or if a man, is not expecting to be included in any social gayeties.

For a man or woman who accompanies a friend or relative to a lady's house by special arrangement

for the express purpose of being introduced and paying a first call, the card etiquette is quite clear. If the call is made on an afternoon at home, then the caller, whether man or woman, leaves cards on the hall table as for any first call. In case a chance call is made and the lady or ladies are out, the stranger, whether a man or woman, leaves his or her cards along with those of the sponsor and friend.

CARDS WHEN PAYING BUSINESS CALLS

A WOMAN does not send in her card when making a business call on a man, unless she is a business woman and wishes to give a hint of the nature of her mission. Otherwise it is sufficient for her to give the servant her name and state her business or to write both on a slip of paper. When paying a business call on a woman who is a stranger to her, the caller sends up one card, inscribing thereon a hint as to the nature of her errand, or briefly explaining to the servant the purpose of the call. Frequently a formal morning call is paid by one woman on another with whom she does not exchange cards and visits, except as their association in a club or on some charity committee may necessitate brief business calls. In such calls, only one, and her own, card is sent up by the caller; and this and a brief explanation of the object of the call are left with the servant when the mistress of the house is not at home.

WHEN A MAN LEAVES CARDS

MANY a young man who regards himself as a model of social propriety calls at a house where he has lately been entertained, at a dance or dinner, and asks to see only some one young lady in whom he has a special interest, sending up but one card by the servant, and leaving but one card if the one for whom he has asked is not at home. Every truly well-mannered man, in calling under such circumstances, will, however, ask to see not any one person, but the ladies, if there are more than one in the house. He will also send up one card for the young lady, or ladies, and one for the mother or chaperon whoever she may be. If the ladies are out, he leaves these cards and one for his host. If the ladies are in and one or more descend to see him, he still leaves a card for his host on the hall table on going out.

A call made by a gentleman on a lady, on her day at home, requires no sending in or leaving of cards in the hall, unless he is calling after some entertainment which he has attended under that roof or to which he has been invited, or unless it is his first call on her in the season. After an entertainment, he puts one card in the tray, and that is for his host; also on the occasion of a first call he leaves one. This last is merely to indicate that his address is the same as in the foregoing season. Thereafter when calling on the day at home he makes no use of his cards.

WHEN TO LEAVE AND WHEN TO POST CARDS

A FREQUENT and convenient practice formerly was that of leaving cards at a door in place of paying a personal call, or sending them by post or messenger. This practice is now passing out of vogue, except at Newport and other fashionable summer resorts where the season is both brief and crowded. But there are circumstances in which cards may properly be left or posted; when an elderly lady or semi-invalid or woman in deep mourning desires to offer this courteous recognition of calls made upon her or of invitations which she has received. A very busy hostess owing a dinner call or first call to a friend to whom she is eager, however, to extend an invitation, is privileged, for lack of time and opportunity, to substitute her call with a card left on the friend, or may post her card with the engraved or written invitation. A man or woman unable to accept an invitation extended by a hostess to whom he or she is a stranger must, within a fortnight after the entertainment, leave cards in due form. Persons invited merely to the marriage ceremony on the occasion of a church wedding, and those who receive cards in announcement of a marriage, should carefully leave their cards—men as well as women—on the bride's mother within a week or two after the wedding. When one who is the friend of a groom, but a stranger to the parents of the bride,

is invited to a wedding which he or she is unable to attend, he or she does not call, but merely leaves cards on the bride's mother a fortnight after the wedding. When the members of a club or of any other organization are entertained by a lady at her home, all who were invited leave their cards upon the hostess shortly after the occasion, no matter if it was but an afternoon reception and the hostess is in no sense a calling acquaintance.

Cards may be left to inquire as to the condition of one who is ill, or to show sympathy and good feeling in the event of some great misfortune befallen a friend, or to announce a change of address, or to announce a prolonged absence, or to signify a re-entrance into society.

The act of leaving cards is simple enough. Their bearer, on ringing the doorbell, hands to the servant who answers the call the two, three, or more requisite engraved slips, saying, *For Mr. and Mrs. Blank*, or *for Mrs. and the Misses Blank*.

CARDS BEFORE AND AFTER A FUNERAL

AS SOON as a death is announced the friends and acquaintances of the deceased, or of the family, should leave their cards in person at the house of mourning. Sometimes a brief expression of sympathy is written in pencil on such cards; it is better taste, however, to write nothing on them. A husband and wife, leaving their cards together, hand

the servant at the door four cards—two of the husband's and two of the wife's. Very often a married couple leave, instead, two of their joint cards—one intended for the parents and one for the adult sisters and brothers of the deceased. The same number of cards is required when a man loses his wife or a woman her husband, if there are grown children surviving. Should a married woman lose one of her parents, her friends leave their cards upon her at her own door and also upon her surviving parent. Cards are left upon the eldest of a family of sons and daughters made orphans. Black-bordered cards are not used for this ceremony, unless the callers themselves are in mourning.

It is customary to leave cards not only immediately after a death is announced, but again a few days after the funeral. And this latter ceremony is observed especially by those who wish to show their sympathy, yet are not on a sufficiently intimate footing to venture a call. A note of condolence may be substituted by the intimate friends as well as acquaintances who leave their cards just after the death is announced. The manner of leaving cards after the funeral is less strictly ceremonious than the manner of leaving them at the announcement of the death. A matron may leave cards for her entire family, or a sister may fulfill this duty for her brother.

It is not kind nor complimentary to post a card to inquire the condition of a friend who is ill. Such a card must be left in person, after asking news of the

invalid's condition at the door. The words *to inquire*, penciled below the caller's engraved name, are added to distinguish these cards as the special property of the sick man or woman, also to prove the caller's interest and courteous intentions. When affectionate anxiety prompts a daily call of inquiry it is necessary to leave a card only at long intervals.

RETURNING CARDS OF INQUIRY

AN INVALID who is fairly on the road to recovery, and who has received many cards of inquiry, shows appreciation of the interest and sympathy they indicate by sending out, through the post, numbers of his or her own cards on which is penciled the phrase, *Many thanks for your kind inquiries*. When callers have been generously attentive and thoughtful not only in making frequent inquiries, but in sending fruit, flowers, books, etc., cordial notes of thanks are the proper mediums for the expression of appreciation.

The proper manner in which to acknowledge cards left before or after a funeral is for the head of the family to post one of her or his own visiting cards to every man or woman who has left cards. This is done from two to four weeks after the funeral. As an acknowledgment, it may not be made in return for letters of condolence which must be answered by written notes. If, however, the person who has died has been a figure of public importance and the family has

received countless telegrams and notes to which it is impossible to make a personal reply, it is necessary to send black-edged engraved cards of thanks. These are sent from two to four weeks after the funeral.

If such cards are used in the circumstances referred to, a plain large white card edged with black must be chosen and the inscription thereon engraved, by the stationer. These cards must be posted in black-bordered envelopes. For a widow returning thanks the proper printed form would be:

MRS. JOHN EVERETT AND FAMILY

return thanks for your kind sympathy

50 Greenwich Street

or

MRS. JOHN EVERETT

returns thanks to

_____ and family
for their kind sympathy.

50 Greenwich Street.

In the case of parents acknowledging inquiries for a young child who has been ill, cards may be sent on which their names are engraved together as in other joint cards of husband and wife.

P. P. C. CARDS

IT WAS once an almost universal practice for persons who were leaving the neighborhood or city of their residence for the season or for a journey or voyage, to leave cards on all those with whom they had visiting relations, in order to acquaint them with the news of their departure.

In this case the ordinary visiting card was used, but with the letters P. p. c. written in one of the lower corners, to indicate the fact of the intended departure. The use of these letters springs from the polite French custom of a special call made *pour prendre conge* (to take leave) of one's friends. This custom has almost entirely disappeared.

But P. p. c. cards are still very convenient when a member of society is in debt for hospitalities received and finds it is impossible to pay in person, before going away, the many calls he or she owes. It is permitted to drive from house to house, leaving cards so inscribed with the servant who answers the bell; and if there is not time to do this, it is even permissible to slip the cards in proper envelopes and post them the day before going away.

A TRAVELER'S CARD

A WOMAN arriving at a place where she has friends and intending to stop there for a greater or less time takes pains to acquaint her friends—both

the men and the women—of her presence by posting her visiting cards bearing her temporary address. A man, in such circumstances, calls on his friends and if he finds them not at home he leaves his card.

It is very important for a member of society in case of a change of address to post cards to all his or her friends announcing the change. The cards bearing the old address are best used for this purpose, with a line drawn through the old address and the new one written clearly in pencil above or opposite the old one.

CARDS ANNOUNCING BIRTH OF A CHILD

THE birth of a child is announced to friends and acquaintances by special cards sent by post. A large square of bristol board bears the mother's name and address, and tied to the upper half of this by a narrow white satin ribbon is a second card about one fourth as large bearing the child's full name, without the prefix or title, and with the date of birth in one corner.

It is now also customary to send the joint card of father and mother with the child's name engraved across the top in smaller letters, thus:

EARL CLAYTON BEALE, JR.
December 10, 1919

MR. AND MRS. EARL CLAYTON BEALE

On the receipt of cards announcing a birth, calls are usually made to inquire after the health of mother and child and cards are left for them both. Persons prevented by distance or other cause from calling should answer the cards of announcement by posting their own cards to the mother, with the words, *Hearty congratulations*, written in pencil above the name.

CHAPTER IV

DINNERS

THE INVITATIONS

TEN days is the usual notice given in sending out dinner invitations. Although some persons extend it to two or even three weeks, this is only done when great ceremony is to be observed. For a dinner of ceremony it is neither safe nor in good taste to issue the engraved or written invitations less than a week ahead of time. The reason for giving a long notice is obvious: it enables a hostess to secure the guests she most wishes to entertain, and makes it easier for her to send out additional invitations when any of her cards are declined.

An invitation posted a day or two before the dinner too clearly indicates that its recipient is but an after-thought, or that he or she is asked in to fill the seat of some guest who has dropped out at the last moment.

A hostess who gives many large and elaborate dinners in the course of a season may exercise her prefer-

ence between writing her invitations on note sheets with her own hand and sending out engraved cards. Most hostesses keep themselves supplied, however, with blank forms, since for the formal dinner the engraved card is more in use. This card is, as a rule, large, of pure white, rather heavy bristol board, the engraving done in medium heavy script. To avoid the necessity of a new plate for each occasion, spaces are left at proper intervals for the day, the hour, and date, thus:

*Mr. and Mrs. Christopher King
request the pleasure of your company
at dinner
on Thursday evening, the seventh of May
at half after seven o'clock
One hundred and ten Blackstone Avenue*

Should the dinner be given in honor of a special guest, cards for the occasion take this form:

*To meet
The Honorable John Martin Phelps
Mr. and Mrs. Charles Edward Brown
request the pleasure of your company
at dinner
on Thursday evening, the tenth of April
at half after seven o'clock.
Ninety-five East Seventy-second Street.*

The hostess may also, if the names are not engraved, appropriately write at the bottom of every card, *To meet the Honorable John Martin Phelps.*

WRITTEN INVITATIONS

AS HAS been stated in the opening paragraph, a hostess may choose to use engraved or written invitations. A written invitation is phrased in the same manner as the engraved card and never occupies more than the first sheet.

A sheet folded once into an envelope which exactly fits is the type of stationery to use. Like engraved cards, the written note is sent under cover of a single envelope.

The letters "R. S. V. P." (standing for *Répondez s'il vous plaît*—answer if you please) are now obsolete. *Please reply* is the form used, although it does not often appear on a dinner card; for it is reasonably argued that to remind a person of so obvious a duty is a distinct discourtesy.

INVITATIONS TO LESS CEREMONIOUS DINNERS

FOR small dinners for not more than six or eight people most of whom are already acquainted with each other the invitations are more appropriately issued in the form of brief friendly notes, as

follows, and addressed to the wife when a married couple is invited:

24 Chestnut Square,
February the first.

My dear Mrs. Johnson,

Will you and Mr. Johnson give us the pleasure of your company at dinner on Monday, the seventh, at eight o'clock?

Sincerely yours,
Elizabeth Barrows Lane.

30 Rampart Street,
May the fourth.

My dear Mr. Brookman,

It would give us much pleasure if you would dine with us on Monday, the twelfth, at eight o'clock.

Sincerely yours,
Helen Clements.

25 East 62nd Street,
November the first.

My dear Mrs. Ames,

It would give us much pleasure if you and Mr. Ames would dine with us on Wednesday, the sixth, at seven o'clock, to meet Mr. and Mrs. Graham Howland of London, and afterward to go with us to see "Hamlet." Hoping very much that you will be able to join us, I am

Very sincerely yours,
Eleanor Greeley Adams.

TO POSTPONE OR CANCEL A DINNER

WHEN conditions arise to prevent the giving of a dinner for which engraved cards have been issued, the hostess immediately despatches, by messenger, or by special delivery through the post, short written notices, canceling or postponing the engagement. The formula of the third person can be used or the explanation expressed in a brief note, thus:

*Mr. and Mrs. Christopher King
regret exceedingly that a sudden illness in their family
necessitates the indefinite postponement of their dinner
arranged for Wednesday evening, October the sixth.*

*Because of recent damage to their home by fire
Mr. and Mrs. Christopher King
beg to postpone their dinner, arranged for Monday,
the twelfth, to Thursday, the fifteenth, on which date
they hope to have the pleasure of the company of
Mr. and Mrs. Williston Collins
at eight o'clock.*

*20 East Goethe Street,
November the first.*

My dear Mrs. Fairbanks,

I am writing in great haste and with much regret to tell you that my husband and I have been called to New York unexpectedly on urgent business. As we have no idea when we shall be able to return, we think it best to

postpone indefinitely our dinner arranged for the thirteenth. We hope, however, that it will not be long before we shall have the pleasure of entertaining you and Mr. Fairbanks.

*Very sincerely yours,
Margaret Reynolds.*

INVITING A STOP—GAP

IT IS quite allowable to call upon a friend, as an act of special courtesy, to fill a vacancy occurring in a dinner party at the last moment. But in such a case the invitation should be by a cordial note, frankly explaining the circumstances, and not by a formal card dispatched at the last moment. It would be entirely civil and reasonable, for example, to approach a friend with an appeal for assistance in the following terms:

*30 Beacon Street,
December 29th.*

My dear Mr. Emmons,

Will you be very good and help me out at a dinner party on Thursday, the seventh? I am presuming upon your friendship and good nature because one of my guests has failed me at the eleventh hour and I am unwilling to fill his place with a mere makeshift. We are dining at eight, and my husband and I will be very grateful to you for the pleasure of your company as well as for the act of friendliness you will confer by coming.

*Very sincerely yours,
Louise Ewing.*

ANSWERING A DINNER INVITATION

A PROMPT and decisive reply, written within twenty-four hours, is the rule followed by well-bred and considerate individuals. It is a gross incivility to permit a dinner card to lie two or three days awaiting its answer. As unforgivable a solecism is to accept a dinner invitation conditionally. To write a hostess asking a day or two of grace in which to discover if obstacles to final acceptance can be removed, or to write saying, carelessly, "Mr. Brown will be glad to accept Mrs. Jones's kind invitation, if he is not called out of town on business before the fifteenth," are liberties not to be permitted in well-regulated society. One should either accept or refuse quite finally when answering a dinner invitation, whether it be a stately function or an informal dinner.

The answer to an invitation expressed in the third person is invariably written and cast in this mould:

*Mr. and Mrs. Mayhew Marbury
accept with pleasure
Mr. and Mrs. Christopher King's
invitation to dinner on
Tuesday evening, April the tenth,
at eight o'clock.*

14 West Street.

or

*Mr. and Mrs. Mayhew Marbury
regret that their departure from town prevents
their acceptance of
Mr. and Mrs. Christopher King's
kind invitation to dinner on
Tuesday evening, April the tenth,
at eight o'clock.*

14 West Street.

The envelope would be addressed to Mrs. Christopher King.

A dinner invitation in the form of a note must be answered by a note, in which it is the sensible custom to repeat the dates given in the hostess's missive, thus:

*13 Court Street,
January the thirty-first.*

My dear Mrs. Lane,

It gives me great pleasure to accept your kind invitation to dinner on Monday, the seventh, at eight o'clock.

*Sincerely yours,
Harriet Johnson.*

*Eastern Point,
April the twenty-ninth.*

Dear Mrs. Clements,

I shall be most happy to dine with you on Monday, the twelfth, at seven o'clock.

*Faithfully yours,
Arthur Brookman.*

26 Waterman Street,
November the twentieth.

My dear Mrs. Smith,

Mr. Nichols and I regret very much that we can not accept your very kind invitation to dine with you on the sixth, as we have already promised to be in Boston on that date. Mr. Nichols joins with me in kind regards and regrets.

*Very sincerely yours,
Isabel Bronson Nichols,*

BREAKING A DINNER ENGAGEMENT

FOR breaking so definite an engagement, a note containing a very genuine and explicit reason must be despatched by special messenger or by special postal delivery to the hostess.

18 Hope Street,
March the tenth.

My dear Mrs. King,

I regret very much that the most unforeseen circumstances will prevent us from dining with you to-morrow evening. Mr. Bowles has been suddenly called to our mines in Pennsylvania, where a serious accident has occurred in which a number of our men have been injured. We are both greatly distressed at the news.

With keen disappointment, I am,

*Sincerely yours,
Eleanor Bowles.*

or

*6 Waverly Place,
January the fifth.*

My dear Mrs. King,

An accident on the ice yesterday has resulted in so bad a sprain that I am afraid I shall not be able to dine with you to-morrow evening. It is a great disappointment to me for I had been looking forward with eagerness to what I knew would be a most pleasurable occasion.

With many regrets, I am,

*Faithfully yours,
John Finley Morgan.*

ANSWERING A REQUEST TO SERVE AS A STOP-GAP

THIS reply, whether favorable or not, must take the form of a note:

*The Yale Club,
December the eighth.*

My dear Mrs. Bradford,

There is nothing that I should like better than to dine with you to-morrow evening and I appreciate deeply the compliment you pay me by asking me to do a service for you. I shall endeavor, however, to persuade you that the obligation and the pleasure are both entirely mine.

Believe me,

*Very sincerely yours,
Everett Cook Rogers.*

A LARGE AND FORMAL DINNER PARTY

TO BE successful, a dinner party depends upon the congeniality of the guests, the choice and preparation of the menu, the promptness and unobtrusiveness of the service, the pleasant adjustment of the lights, and the absolute ease of both host and hostess. The etiquette of the dinner party is now so exactly prescribed even to the folding of the napkin that a hostess does well not to experiment outside the limits of the formal rules.

A dinner party, ill-assorted or carelessly selected, at which the guests are uncongenial or at which there is a greater number of men than women, or of women than men, is a mistake. As has been pointed out in the paragraphs on dinner invitations, it is a wise precaution to send out the engraved cards or notes well in advance of the date set and thereby to ensure the presence of the guests desired. If it is to be a formal dinner and at the last moment an accident or illness prevents the attendance of a guest, the hostess must find a substitute to fill the place left vacant. Otherwise her table will lose its symmetry and the proportion of her guests will be unequal.

For a ceremonious dinner the company consists of eight, twelve, fourteen, or eighteen guests who must be seated at one table. It is a serious, almost an unforgivable, error to overestimate the capacity of one's dining room or the powers of one's cook or waitress, and attempt the entertainment of a greater

number of people than can be comfortably seated at one's table, and the provision and service of an entertainment too complicated and elaborate for one's facilities.

TIME

THE hour for a dinner, of such formality that the invitations have been issued a fortnight in advance of the chosen evening, is usually seven-thirty or eight o'clock. A dinner so elaborate that the actual serving of the many courses will occupy more than two hours is a great mistake. A hostess should so arrange her menu and drill her servants that one hour and a half only will be spent at table. She must not run the risk of crowding one course too close upon another, but a dinner longer than two hours is an exaction upon the patience of the guests.

THE SERVANTS

THE serving can be successfully accomplished by a butler, a footman, and one maid; by a butler and a maid, or by two skilful women servants. For a dinner of eighteen covers, at least three servants are necessary; for one of twelve covers, two will manage everything nicely, while at one of eight covers a single, capable man or maid, if assisted by a well-trained helper in the pantry, can minister expeditiously to everyone's wants.

A butler wears complete evening livery without white cotton gloves. A second man, assisting, wears his full house livery; or if an assistant is from a restaurant engaged for the occasion, his dress is similar to that of the butler. A maid servant appears in her afternoon livery of black, with white apron, cuffs, collar, and cap. The servant that is at the head of affairs in the dining room must be instructed as to the exact number of guests in order that the announcement of the meal may follow immediately on the arrival in the drawing room of the last person expected. Appearing at the drawing room door, the maid or butler may stand until he has attracted the attention of his mistress, or looking directly at her, he may say, "Madame, dinner is served," or simply, "Dinner is served."

After dinner, when the guests are leaving, the butler is in readiness to open the hall door for them, call carriages, assist gentlemen into their overcoats, and hand them their hats and gloves.

MUSIC

TOO much thought and care can hardly be expended by a hostess upon the aspect of her dining room and the faultless arrangement of her table, whether she is giving a small or a large dinner. If she purposes to accompany the dinner with music, then

stringed instruments are preferable to any other. Violins, mandolins, and a harp or guitars produce pleasant harmonies if the players are established in a hall or on a stair-land, where they will not be seen and from where the music will come sufficiently softened not to be an interruption or distraction to the guests. Music that interferes with conversation, or that is loud enough to force the company into a tone of speech above the ordinary, is not a pleasure at a dinner, but only a nuisance and a weariness. When a special musical programme has been prepared it should not be performed until after the dinner is ended.

COMFORTS FOR THE GUESTS

A HOSTESS, in preparing for a dinner party, has her drawing room lighted with shaded lamps and adorned with flowers, the curtains drawn, and the piano opened. She also provides a dressing room for the ladies. This may be a formal dressing room downstairs or a bedroom. But in either place, a maid is stationed to assist the ladies in taking off their carriage shoes and wraps, and to furnish them with the small necessities they may require. In the library or small ante-room, in the smoking room, or even in the rear of the hall, the gentlemen may be asked to lay aside their coats, hats, and gloves; but for them, too, it is better, when possible, to provide a dressing room.

TEMPERATURE OF DINING ROOM

IT IS in the dining room and on her table that the intelligent hostess expends most care. The temperature of the dining room should range from sixty-five to seventy degrees. The room should be kept well-ventilated in order that the air may be free of all odors from the kitchen. Even in the coldest weather one window at least should be kept open an inch at top and bottom until the guests enter. A dining room heats only too rapidly, and even the most agreeable dinner loses its charm when eaten in an exhausted atmosphere. If, by chance, an unoccupied room opens into the dining room, continuous ventilation, without draughts, may be secured by opening the windows in the vacant room and shielding the doorway between the rooms by screens.

LIGHTS

ELECTRIC chandeliers above the centre of the table are a poor and unattractive means of lighting a dining room. Except, indeed, for the table and its immediate surroundings, the room should not be lighted. The light should be so concentrated that while every part of the cloth is in radiant vision, the guests' eyes are shaded from any glare and the service table and the pantry door thrown into shadow. Oddly enough there are many hostesses

who provide candles or candelabra for their table, but continue to drown out or neutralize the glow from them by turning on the hard, fierce light of the electric chandelier. To do this is to convert a fashion that originated in comfort into an absurdity, and to rob the dinner of just the charm that may be given it in a private house in contrast to that served in a hotel restaurant.

Candles or candelabra are now used in preference to lamps, doubtless because they give quite as soft and steady a light with less heat and odor. They may be shaded by tulle, silk, or painted paper shades, preferably of rose, salmon, red, white, or yellow, since these colors yield the pleasantest reflection. The candles should be firmly fixed in the sockets of the candlesticks, which may be either silver, crystal, or glass and which should be provided with bobèches to catch the drippings, and with mica protectors if the shades are made of such inflammable material as silk or tulle. They should be lighted at least three minutes before dinner is announced, in order to make sure that they will burn freely and clearly throughout the meal. An added precaution may be taken by snuffing the wicks and relighting.

LAYING THE TABLE

A SQUARE or round table, measuring nearly or all of five feet across, is not at all too large for the modern dinner party. At least two feet and a half

of the circumference is allotted to the cover of each guest. A long, narrow table never lends itself readily to decoration, even under the most skilful hand. In the case of a round table, if the ordinary family board is not large enough for the number of guests, a larger separate top can be made, to be laid on the fixed smaller one, as special occasions require.

Before the cloth is laid, a silence cloth, made of canton flannel, or an asbestos pad which may be secured in sections, is placed upon the table. Upon this is spread the cloth itself, of damask, large, pure white, laundered with little starch, and ironed to perfect smoothness and preferably in a single crease. A handsome dinner cloth falls in full long folds, its four corners reaching at equal distances almost to the floor. As the beauty of the dinner table depends largely upon the mathematical exactness with which its appointments are arranged, it is well, in determining the position of the service plates, goblets, and so on, to start from the central crease. This always runs the length of the table, dividing it in half. If a centrepiece is used of fine napery, lace, or drawn work, it is placed in the middle point of this line, its thread running parallel with the thread of the cloth. Occasionally, too, a silver tray is placed in the centre of the table, on which is set a crystal or silver bowl or basket filled with flowers. Whether a doily or a tray is chosen for the flat centrepiece, the flowers are the real ornament. Roses, daffodils, tulips, sweet peas, or a gay mixture of blossoms are

all appropriate. Two considerations must be born in mind: that the flowers must not obstruct the view, and that they are most graceful when so arranged as to reproduce their natural growth. For these reasons they are usually placed in low bowls where they are held erect by holders or in colonial glass baskets. They should also be selected according to their harmonious correspondence with the prevailing colors in the room and with that of the china and the candle shades.

When the centre ornament has been artistically adjusted, four single candlesticks are placed symmetrically about the flowers, standing at equal distances from them and from each other. Four candles will sufficiently illuminate a table laid for six or eight. For a table of twelve persons, six sticks or two candelabra each with three or four branches are necessary. Sometimes the candelabra stand at equal distances above and below the centrepiece; or one tall, many-branched stick springs from the middle of the baskets of flowers, while four shorter sticks stand to right and left of the centrepiece.

Individual salt cellars and pepper pots are placed between each two covers, with a salt spoon laid across the top of the salt cellar if it is open. Individual nut dishes stand in front of each plate. The bon-bon dishes of silver, porcelain, or crystal are set between the candlesticks, or a little outside the circle of the candlesticks toward the edge of the table. They must not be placed on the centrepiece.



DINNER TABLE

Whatever plan of laying the table is followed, care must be taken that one side of the table exactly corresponds with the other in the number and placing of the various articles, in order to give it a tidy and finished appearance. Care should also be taken not to litter the table with useless objects or dishes that properly belong on the serving table. Butter is never served at a formal dinner; in fact, at the modern well-appointed family dinner table it does not appear. Olive dishes are often placed upon the table between the centrepiece and the covers. Celery, radishes, olives, horseradish, or any other relish or special seasoning is passed from time to time; so also is bread and water. Carafes and menus, elaborate favors, individual bouquets of flowers, and groups of handsome but useless silver have wisely been banished.

ARRANGEMENT OF THE COVER

THE requirements in the arrangement of a dinner cover are as follows: the service plate, which should be at least ten inches in diameter, should be so placed that if decorated the fruit or flower of the decoration will be in a natural position to the eye of the person seated in front of it; or so that if it is adorned with a monogram or crest, this will be right side up to the person seated before it. At the left of the plate is placed a large white dinner napkin, folded and ironed square, with the monogram show-

ing and with the hem running parallel to the forks and table edge, and with a dinner roll or square of bread between the folds. To the left of the plate and between it and the napkin three silver forks are laid close together, the tines turned up. To the right of the plate are placed two large-handled, steel-bladed knives, and one small silver knife, their sharp edges turned toward the plate. Beside the silver knife is laid a soup spoon, with its bowl turned up, and next to the soup spoon lies the oyster fork. Three forks only as a rule are laid at the left of the plate, others being placed as required with the later courses. An additional fourth fork would be for fish and of a special shape, shorter than the others, with the third prong broader than the other two. A knife is not usually placed for the fish course. Silver for the dessert course is never placed with the cover, but is either brought in with the dessert plate or placed from the right after the dessert plate is laid.

Nearly touching the tips of the knife blades stand the glasses, and at the left of the forks, the bread-and butter plates if they are used as a convenience for olives and radishes.

On top of the napkins lie the place cards which may be blank cards, painted ones, or ones on which there is a design appropriate to the occasion. Across these lengthwise, in the hostess's handwriting, should be written the name of the person for whom the seat is intended.

THE MENU

THE menu should be carefully planned at least two days before the dinner. It is a wise provision to give at once a copy of this menu to the cook and to order in the day before the dinner all articles which are not perishable. At large dinners a long list of dishes may be served; as many as twelve or fourteen courses for one of eighteen persons; eight or nine courses for one of eight; six courses for one of six.

The order of a sumptuous dinner would follow this general order:

1. Shell fish—small clams or oysters, one half dozen for each person, laid in their shells on a bed of freshly crushed ice and placed on the service plates before the guests enter the dining room. With these are passed red and black pepper, grated horseradish, small thin slices of toasted bread, or tiny crisp biscuit. The slice of lemon is usually placed in the centre of the clams or oysters.
2. Soup.
3. Fish, with potatoes and cucumbers, the latter dressed with oil and vinegar.
4. First entrée. Mushrooms or sweet-breads.
5. Second entrée. Asparagus or artichokes.
6. Spring lamb or roast, with a green vegetable.
7. Punch or sherbet.
8. Game with salad.
9. A rich pudding.

10. A frozen sweet.
11. Fresh and crystallized fruit and bonbons.
12. Coffee.

To this list may be added one or two additional entrées. The tendency to-day, however, is undoubtedly toward shorter and simpler menus. Many hostesses who are in a position to speak with authority maintain that eight courses are enough for any dinner. These would consist of grapefruit or oysters, soup, fish, entrée, roast, salad, dessert, and coffee.

SERVING

THE service of a dinner should proceed expeditiously—without haste, but without long pauses between the courses. As soon as the table is set, in the pantry or on the serving table should be arranged in groups the serving silver for the different courses. The serving table should be kept sufficiently free for the hot plates and dishes of vegetables as they are brought from the pantry. On it, too, should be placed three napkins: one for serving, one for removing the crumbs, and one which may be used in case of accident. Either on the serving table or in the pantry the finger bowls should be arranged, half filled with water and set in a plate on which is spread a linen doily. When a dinner commences with oysters or clams, two plates are laid at each cover

an instant previous to announcement that the meal is served. One, a deep plate containing the shell fish laid on cracked ice, the other, the service plate on which this is laid.

If the dinner begins with soup, each cover is laid with a flat plate beside which on the left is the napkin holding a roll. When the guests are seated, the servant then sets upon the first plates second and deeper ones containing soup. At the conclusion of the soup course all the soup plates are removed together with the plates on which they stood, and warmed plates for the fish are distributed. After this course, the plates must again be changed, and when the first three forks and knives laid at each cover have been used, fresh ones must be brought in with each plate or placed beside it. The servant should lay the plate on the cloth quietly and should bring in from the pantry only two plates at a time, one to be placed on the serving table until the other plate has been placed before a guest. A question troubling many a hostess is whether the clean knives and forks should be put on the fresh plates as they are laid before the guests, or whether the plates should be distributed first and then the knives and forks laid on the cloth beside them. The first course is usually adopted in restaurants and at hotel tables, where rapid service is esteemed above noiseless and deliberate elegance. In a private house, where servants are well trained, one maid distributes the plates from the left, and in her rear comes another, to lay softly from

the right side the knives and forks in their proper places. Even if one maid serves the dinner, she can proceed thus with greater rapidity and silence than if required to set plate, knife, and fork all down together.

Plates for hot courses must be warmed, but they must not be too hot. If the hostess's supply of china is limited, plates once used can easily be washed in the pantry and utilized for another course. The servant who waits must not be expected to do this; and a warning is well given to the maid who washes the dishes, and generally assists in the pantry, not to clash the china carelessly or to create a bustle that cannot but painfully confuse and distract the hostess and guests. A tall screen should protect the guests' eyes from fleeting glimpses of the pantry as the servant passes back and forth.

A well-trained servant presents the dishes at the left hand of every guest in turn, beginning the first course with the hostess or the lady at the right of the host, and then passing in regular order from gentlemen to ladies as they are seated. After the first course, the dishes are started on their progress about the table at the left hand of a lady, but not always with the lady seated at the host's right, for the same person must not invariably be left to be helped last.

At a ceremonious dinner served in the Russian manner "from the side," the host does not carve any of the meats, none of the dishes are set upon the table, the plates are placed empty, and the hostess does not

help her guests to anything. When a dozen or more persons are dining, the serving of a course is expedited by dividing the whole amount of the course on two dishes, which the two servants in waiting would begin to pass simultaneously, from opposite sides and different ends of the table.

WELCOMING THE GUESTS

A HOST and hostess receive in their drawing room and must be prepared to welcome the first person to arrive, advancing to meet their friends with a cordial speech and outstretched hand. At a dinner of eight, introductions can easily be made before dinner is announced; at a large dinner, the host and hostess must see to it that every man is presented to the woman beside whom he is to sit.

Fifteen minutes is ample time to wait for a delinquent. If a guest is late a quarter of an hour after all the other guests have arrived, the hostess may order the dinner to be served.

ORDER OF PRECEDENCE

NOT long ago it was the infallible custom, when dinner was announced, for the host to rise and offer his right arm to the lady who was to sit at his right. If a dinner was given in honor of a married couple, the host led the way with his guest's wife,

the hostess bringing up the rear with that lady's husband. If there was no particularly distinguished person, the host took in the eldest lady or one who was dining at his house for the first time. If it so happened that there was a preponderance of ladies, the hostess brought up the rear, walking alone. There are some who cling to old conventions and have a liking for formality, who still observe the custom of the procession into dinner. Undoubtedly it was more dignified and charming than the present haphazard method and possessed an advantage in rendering the seating of the guests quite simple since each man was provided with a card on which was written the name of his dinner partner. But to-day it is more usual, when dinner is announced, for the host to rise and, without offering his arm, to escort to the dining room the guest of honor, the other guests following with whomever they chance to be conversing.

SEATING THE GUESTS

AS A result of this informality in entering the dining room, the seating is more difficult. The guests, however, move about the table until they find their places by the cards bearing their names and lying at their respective covers. The host waits a moment until the ladies are seated, then the dinner proceeds. In regard to the seating of the guests, certain laws persist. Relatives, or

husbands and wives, must never be placed beside each other.

WELCOMING A DELINQUENT

SHOULD one or more guests arrive after the company is seated, the hostess is expected to bow, smile, shake hands, and receive apologies amiably; but does not rise unless the guest is a woman. The host, however, rises, goes forward, assists in seating the delinquent, and endeavors, by making general conversation, to distract attention from the incident. If the arrival is very late, no break is made in serving, the guest being expected to take up the dinner at the point it has reached when he appears; otherwise great confusion arises.

IN CASE OF ACCIDENT

IF DURING a dinner a guest meets with an accident, such as overturning a plate or breaking a glass, the hostess should smile amiably, in a few words set the individual at ease, and instantly introduce a topic of conversation that will direct the company's attention to a totally foreign subject. Prolonged protestations of indifference and further reference to the matter are in bad taste. At the end of each course both host and hostess should be careful to note whether any of their guests are still engaged in eating, and at least simulate the same occupation until each guest has finished.

AT THE CLOSE OF THE DINNER

AT THE conclusion of the dinner two courses are open to the hostess. The most formal is for her, together with her women guests, to pass out from the dining room to the drawing room and leave the men to smoke. If she prefers to make this separation, she looks significantly at the lady at the right of her husband, nods, smiles, and rises. At this movement the gentlemen rise as well, standing aside as the ladies depart. The doors or curtains of the door communicating between the drawing and dining rooms are then closed, and the butler or waitress carries in the coffee tray to the ladies. It is, however, quite proper and in accordance with modern custom for coffee to be served at the table, in which case the ladies remain while the men smoke their cigars or cigarettes. They then return to the drawing room together.

CIGARS AND CIGARETTES

IF THE ladies leave the dining room, the servants pass cigars and cigarettes, with a lighted taper or an alcohol lamp, to the gentlemen. Ash-trays are then conveniently placed. The gentlemen, as a rule, change their seats to join a group at the host's end of the table.

Twenty to twenty-five minutes after the ladies have retired the host should propose adjourning to

the drawing room, permitting the gentlemen to precede him in leaving the dining room.

BIDDING GUESTS ADIEU

HOST and hostess rise to bid departing guests farewell. When a lady makes a motion to leave, the host accompanies her to the drawing-room door and orders her carriage called. In behalf of a gentleman departing, the butler or waitress should be rung for, to assist the guest in finding his coat and assuming it, and to open the hall door.

Such would be the etiquette for the ceremonious and fashionable dinner party; and with a very few changes, a small and less fashionable dinner is conducted on precisely the same lines. There may be fewer servants and fewer courses, simple flowers, and but four intimate friends; but this change of conditions necessitates but slight alteration in the method of arranging the table, of serving the food, and of welcoming the guests. Finally, let it be said, at a dinner, whether formal or informal, whether the host carves the joint or does not, and whether the hostess and the other ladies sit with the gentlemen as they enjoy their cigars or do not, it still is the duty of the entertainers to take a prominent part in the table conversation. The hostess must not allow her thoughts to wander from the task of entertaining her guests. She must preserve her serenity and good temper, smile at mis-

takes, correct the servant in a low tone, and give close and flattering attention to the conversation about her.

THE SIMPLE DINNER

AGREABLE and successful dinners are given with far less elaborate menu and service than have been described in the foregoing pages. A hostess who possesses pretty but simple table appointments and commands the services of but one maid and a cook of ordinary capabilities should select a list of dishes which will not be difficult to prepare. Oysters, soup, fish, a roast with vegetables, salad, dessert, and coffee, if well cooked and temptingly presented, form a feast fit to set before a king. The fish course is completed by potatoes or cucumbers, or both; the salad is possibly preceded by frozen punch and accompanied with game. At a truly simple dinner, the hostess should serve the salad, dessert, and pour the coffee. The host may serve the fish, and should carve the joint and game.

A white cloth and centrepiece of flowers, four candles, two or four bonbon dishes, individual nut and olive dishes are the proper furnishings for a table set for six or eight persons. The covers for a simple dinner are arranged as for a formal one.

If the first course consists of clams or oysters, these should be set as directed in the paragraphs on the

formal dinner. If the dinner begins with soup, the maid enters bringing two filled soup plates from the pantry, one of which she leaves on the serving table for a moment while she places the other before a guest. This course she repeats until each guest has been served. The first plate of soup is given either to the hostess or to the lady seated at the host's right hand. The other women guests are then served in the order in which they are seated, before the gentlemen are served.

A well-instructed waitress does not remove the plates of any course until she sees that every guest has quite finished eating. The fish and fish plates are set before the master of the house, the head of the fish at his left hand. When each guest has received a portion, the waitress passes on her tray a dish of potatoes and then a dish of cucumbers.

The master of the house, at a dinner of the simpler sort, carves the roast, which is placed before him on the carving mat. The maid, having deposited the hot plates containing the meat before each guest, passes the vegetables. The dishes of vegetables never look well on the table. When everyone has been served, these dishes should be covered, placed on the service table or in the pantry, and perhaps passed again before the meat course is finished. The roast is, however, left before the carver, if it is his desire to invite the guests to a second helping of meat.

When a frozen punch is served between the roast

and salad, the small glass cups, from which it is eaten, are filled in the pantry, each one is set on a dessert plate, on which is laid a teaspoon. These plates are set before the guests. If game follows the punch, it should be carved by the master of the house and the salad passed by the waitress, so that each guest helps himself directly from the large salad bowl. As soon as salad is passed, the bowl is put on the serving table. It must be decided by every hostess independently whether she wishes the salad to be taken on the plates containing the game, or on small plates set at the right of every guest before the salad goes around.

When neither frozen punch nor game is served, the bowl of salad and the plates should be set before the hostess for serving. The maid then passes cheese and toasted biscuit. The hostess also serves the ice or pudding that forms the dessert and the waitress passes the platter of cakes and finally sets it on the table.

If a fruit course succeeds the dessert the waitress places before every guest a plate on which there lies a doily, on this a finger bowl half full of water, and beside the bowl a small silver knife. Then to everyone she offers the platter of fruit and finally places it on the table before her master or mistress. The coffee is usually brought in to the table on a tray which is set before the mistress, who pours it. The waitress then passes the cups on a tray, and later, also on a tray, the cream and sugar.

ETIQUETTE FOR THE DINNER GUEST

THE first duty of the dinner guest is to arrive before the hostess's door on the stroke of the hour named in her invitation or within fifteen minutes thereafter. It is almost as embarrassing a blunder to anticipate by ten or twenty minutes the time indicated on the dinner cards as it is to keep the hostess and her guests waiting.

If one is detained, an earnest and brief apology should be offered the hostess; but if the company are already seated at table, it is best, after a short explanation, to take the vacant seat and ignore the subject of the delay.

The servant at the door usually directs the women guests to the dressing room, where wraps are laid aside. If no cloak room is arranged for the men, they put off their hats, coats, and gloves in the hall, and those who have accompanied ladies to the dinner wait in the hall until their companions appear. The lady enters the drawing room first, her husband, brother, or escort slightly in her rear.

GOING IN TO TABLE

AFTER greeting the host and hostess and exchanging a few words with them, it is very easy to pass on into the room and enter into conversation with friends who have already arrived. A man or woman who is a stranger to everyone in the room

can expect the host or hostess, unless deeply engaged with newcomers, to rid the situation of any awkwardness and difficulty by making suitable introductions. At the majority of dinners numbering no more than eight persons, everyone is introduced. At larger dinners the hostess at least makes sure that each guest knows those who are placed beside him. When dinner is announced, every man either gives his left arm to the lady who is to be his dinner partner, or merely walks in beside the one to whom he has been talking. If name-cards are placed at every cover, the guests walk about the table until their seats are located, the man draws out the lady's chair, waits until she is seated, and then seats himself. It is necessary to watch and see that the hostess is seated first.

ETIQUETTE AT TABLE

SEATED in their chairs, the guests draw out the rolls from their napkins, and lay the linen serviettes across their knees. Reference can easily be made to the short chapter on table manners for directions as to the best methods of using a knife and fork. Therefore, especially apropos of dinner parties, it need only be said here that it is in questionable taste to help oneself very liberally to the courses, to comment on the food or decorations; and it is hardly permissible to refuse a dish, or, at any rate, more than one, even if the necessity of following a rigid

diet prevents indulgence in the delicacies provided. The safest course to follow, in order to avoid exciting the hostess's anxious curiosity or the comment of the other guests, is to take a little of everything on one's plate and simulate some enjoyment of it.

Guests who have been placed beside each other are not obliged to devote their conversation exclusively to each other during the whole evening. As the fruit course comes to an end, it may be that the hostess will signal for an adjournment of the women guests to the drawing room. If so, everyone rises. The gentlemen, pushing back their chairs, stand for the ladies to pass out freely from the table. If the servants do not open the doors, or draw aside the portières, leading to the drawing room, the gentleman sitting nearest them goes forward and holds them open until all the ladies have passed out.

In the drawing room the ladies accept or refuse the coffee as they prefer.

In the dining room, the men sit at ease to smoke and sip their coffee, drawing down near that end of the table at which the host is established. At a sign from that gentleman, cigars are put aside, and a general exodus from the dining room takes place.

It may be, on the other hand, that the hostess will have coffee served to all her guests in the dining room. In that case the men are privileged to smoke. They may also talk with women other than those placed beside them at dinner.

WHEN TO LEAVE

GUESTS are privileged to leave a half hour after the dinner is concluded. It is not polite or flattering to a host and hostess to accept their invitations to a formal dinner and hurry away to meet another engagement just as the pudding or ices are brought on. But in the gay season, in a big city, where one or two entertainments take place in an evening, a man or woman greatly in demand may linger half an hour in the drawing room after dinner, and then, with explanations and adieux, go on to the next festivity.

As a rule, however, at a dinner beginning at half-past seven o'clock, it is well to order one's carriage or rise to leave at ten. At an eight o'clock dinner, to leave at half-past ten would be most discreet, though this rule becomes liable to a very elastic interpretation when a dinner is made up of brilliant, congenial persons, and the talk in the drawing room is prolonged irresistibly until eleven.

The lady makes the first motion at departure, when a husband and wife, brother and sister, or engaged couple dine at the same house.

TAKING LEAVE OF HOSTESS

NO MATTER how numerous the company and how engrossed the hostess may be, when a guest prepares to retire, he or she must seek their hostess

out and bid her adieu, with polite thanks for the hospitality enjoyed. It would be advisable to say, *It has been a most enjoyable evening, Mrs. Blank. I am sorry that the end to it must come; or, I am indebted to you, Mrs. Blank, for a charming evening. Or, Good-night, with many, many thanks; this has been a delightful evening.*

To the host no less civil adieu should be made; but having expressed thanks to his wife in the honors of which he is supposed to share, no such speeches need be offered him.

Of friends in the drawing room and near at hand a guest takes formal farewell; but to persons merely introduced and at a distance it is sufficient to bow politely with a murmured "Good evening." A gentleman crosses the room, if necessary, to take ceremonious leave of the lady by whom he has been placed at the table—unless she was very distant or deep in conversation—saying, *Good-night, Miss Blank, it has been a great pleasure to have seen you.*

In kindly courtesy a lady rises and extends her hand to the gentleman who sat beside her, saying, at least, *Thank you; good-night, Mr. Jones.*

DINNER DRESS FOR MEN

FOR a very formal and ceremonious dinner, full evening dress should be worn—black full dress coat and trousers with a waistcoat of white piqué, cut open in a long V in front and displaying an immacu-

late shirt of stiffly starched white linen ornamented with three pearl studs. A high white linen collar, with a white lawn bow tie which is freshly tied, patent-leather ties or pumps must be worn with it, and in conjunction make the most formal dinner costume in summer or winter.

But the tailless dinner jacket, always worn with a black bow tie, is now thought quite proper for the usual informal and small dinner.

In winter, a top hat, a long dark overcoat, and gray walking gloves are worn to a dinner party, though in case a dinner coat is worn, a top hat is not appropriate. In summer, a very light top coat and any comfortable hat or gloves. Gentlemen do not wear gloves in the drawing room or dining room.

This is perhaps as good a place as any to specify the more common solecisms of men's dress. It is not good form to wear a "made-up" tie; to wear a white waistcoat or white tie with a dinner jacket; to wear a black waistcoat or black tie with a full-dress (unless in mourning); to wear a frock coat or a cutaway in the evening; to go to the opera or to an evening dance in winter without white gloves; to wear white or colored socks, or a turned-down collar, or a derby, or bowler hat with full evening dress; to wear any but black boots, shoes, or pumps with afternoon or evening dress; or to wear a top hat with a dinner coat.

The frock coat has of late been obsolescent if not actually an obsolete garment. The cutaway has replaced it, though the frock has lingered in the

affections of elderly men, in our legislative halls, in tailors' charts, and even in some books on etiquette. There are signs, however, of its return.

DINNER DRESS FOR WOMEN

FOR women, the formal dinner costume of course is *décolleté*. The hair is elaborately dressed, and jewels are worn. For less formal dinners, women also wear *décolleté*, but their dress is less elaborate and they wear fewer jewels. Women now seldom wear gloves into the drawing room or dining room.

CHAPTER V

TABLE MANNERS

WHETHER it is a family dinner without guests or a formal occasion, a man shows courtesy and breeding by waiting for the ladies to assume their seats. At a luncheon or dinner a woman waits politely until her hostess is seated, and a young girl does not take her place until each older woman has taken hers.

PROPER SEAT AT TABLE

ONE should sit erect, and neither lounge nor bend forward while eating. A seat drawn too close throws out the elbows; one too far away, crooks the back. The proper compromise is a position in which the waist or chest is about eight inches from the board.

While at the table it is not considered good manners to put one's elbows on the table, to trifle with the knives and forks, or to clink the glasses. When not occupied, the hands should lie quietly in the lap, for

nothing so marks the well-bred man or woman as repose at table.

USE OF NAPKIN

THIS must not be spread out to its full extent over lap or chest, and none but the vulgarian tucks his napkin in the top of his waistcoat. To unfold it once and lay it across the knees is enough. At the conclusion of a meal in a restaurant or at the table of a friend it is not necessary diligently to fold the square of linen in its original creases and lay it by the plate. Since that napkin will not be used again until it is washed, it is sufficient to place it unfolded on the table when rising. This rule is not followed when visiting for a day or two in a friend's house. Then the guest should do as the host and hostess do, for not in every household is a fresh napkin supplied at every meal.

KNIFE AND FORK

THE knife is invariably held in the right hand and is used exclusively for cutting and never for conveying food to the mouth. The fork is shifted to the right hand when the knife is laid aside, and save for small vegetables, such as peas, beans, etc., it is not used spoonwise for passing food to the mouth.

It is an evidence of careless training in table manners to mash food in between the prongs of the

fork, to turn the concave side of the fork up and, loading it with selections from different foods on the plate, to lift the whole, shovel wise, to the mouth.

No less reprehensible is it to hold knife and fork together in the air when the plate is passed up to the host or hostess for a second helping, or, when pausing in the process of eating, to rest the tip of the knife and fork on the plate's edge and their handles on the cloth. When not in active service both these utensils must remain resting wholly on the plate, and at the conclusion of a course they should be placed together, their points touching the centre of the plate, their handles resting on the plate's edge.

Not only fish, meats, vegetables, and made dishes, but ices and frozen puddings, melons, and salads as well, are eaten with a fork. Oysters and clams, lobster and terrapin are fork foods. It is a conspicuous error in good manners to cut salad with a knife. Lettuce leaves are folded up with the fork and lifted to the mouth.

USE OF THE SPOON

NEVER allow a spoon to stand in a coffee, tea, or bouillon cup while drinking from it. For beverages served in cups and glasses it is enough to stir the liquids once or twice, to sip a spoonful or two to test the temperature and then, laying the spoon in the saucer, to drink the remainder directly from the cup. To dip up a spoonful of soup and blow

upon it in order to reduce the temperature is a habit that should be confined to nursery days. Soup should be dipped up with an outward motion, never by drawing the spoon toward one.

Liquids are imbibed from the side, not the end, of the spoon.

The foods eaten with a spoon are grapefruit and its cousins, small and large fruits when served with cream, hot puddings and custards, jellies, porridges, and preserves and hard or soft boiled eggs. In England boiled eggs are eaten from the shell and it is an amazing sight to the well-bred English man or woman to see an American break an egg into a glass. Nevertheless on this side the water we prefer our eggs broken in glasses and see nothing reprehensible in the act.

USE OF FINGER BOWL

A FINGER bowl is the necessary adjunct to a fruit course. The bowl, half filled with water, is set upon a plate, on which a small doily lies. Unless a second plate is served with the fruit, that on which the bowl of water stands is intended to receive it. Then the bowl and doily must be removed a little to one side and the former placed upon the latter. When the fruit is finished each hand in turn must be dipped in the water, not both together as though the bowl were a wash basin. A little rubbing together of the finger tips, without stirring up or splashing the

water about, cleanses them thoroughly and they must be dried with the napkin on the knees.

NOISELESS AND DELIBERATE EATING

TO EAT slowly and quietly is an evidence of respect for one's health and personal dignity. Only the underbred or uneducated bolt their food, strike their spoon, fork, or glass rim against their teeth, suck up a liquid from a spoon, clash knives and forks against their plates, scrape the bottom of a cup, plate, or glass in hungry pursuit of a last morsel, and masticate with the mouth open, pat the top of a pepper pot to force out the contents and drum on a knife-blade in order to distribute salt on meat or vegetables.

Conversation and small mouthfuls are aids to digestion and it is a useless and ugly exertion to smack the lips together when chewing.

Individual salt-cellars are commonly used to-day. A well-arranged dinner, breakfast, or luncheon table is provided with one between each two covers. A helping from one of these should be taken with the small salt spoon which lies across or beside it and placed on the edge of the plate, not upon the cloth beside the plate. To thrust one's knife-point into the salt-dish is vulgar in the extreme. When distributing salt upon food, it is not necessary to take a pinch between thumb and forefinger; a little taken up on the knife's point, or whatever will adhere to the fork prongs, is

enough to savor the whole of any helping of food on the plate.

A last and elusive morsel of food should never be pursued about a plate and finally pushed upon the fork by the assisting touch of a finger. A bit of bread may be utilized for this purpose or, better still, the knife, if it is at hand.

A mouthful of meat, vegetable, or dessert should never be taken up by fork or spoon and held in mid-air while conversation is carried on. As soon as food is lifted from the plate it should be put into the mouth.

ACCIDENTS AT TABLE

MISHAPS happen even to the most careful person. When, however, anything flies from the plate or lap to the floor, one should allow the servant to pick it up. Should grease or jelly drop from the fork to one's person, then to remove it with the napkin corner is the only remedy.

Very often, however, the apparently well-conducted man or woman, when such an accident befalls, gravely wipes his or her knife on a bit of bread or the plate's edge and heedfully scrapes away the offending morsel. This is decidedly the wrong way to do it, just as it is a bad error thoughtfully to scrape up a bit of butter or fragment of fowl from the tablecloth where it has fallen beside the plate. At the family board this is well enough, but at a restaurant or a friend's table it is bad manners.

If an unfortunate individual overturns a full water glass at a dinner table, profuse apologies are out of place. To give the hostess an appealing glance and say: *Please forgive me, I am very awkward, or, I must apologize for my stupidity, this is quite unforgivable*, is enough.

Should a cup, glass, or dish be broken through carelessness, then a quick, quiet apology can be made and within a few days sincere repentance indicated by forwarding to the hostess, if possible, a duplicate of the broken article and a contrite little note.

A serious and unpleasant accident is that of taking into the mouth half done, burning hot, or tainted foods. The one course to pursue, if it can not be swallowed, is quickly and quietly to eject the morsel on the fork or spoon, whence it can quietly be laid on the plate. This can be so deftly accomplished that none need suspect the state of affairs.

FOODS EATEN WITH THE FINGERS

AT LUNCHEON, breakfast, high tea, or supper, a small plate and silver knife lie beside the larger plate and on this the breads offered must be laid—not on the cloth, and the small silver knife—not the large steel-bladed ones—used for spreading the butter. At dinners, the roll in the napkin is taken out and laid on the cloth at the right beside the plate. Never bite off mouthfuls of bread from a large piece nor cut it up. Break it as needed in pieces the size of a

mouthful, spread on a bit of butter, if that is provided, and so transfer with the fingers to the mouth.

Crackers are eaten in the same way. Celery, radishes, olives, salted nuts, crystallized fruits, bonbons, and raw fruits (save berries, melons, and grapefruit), artichokes, and corn on the cob, are all eaten with the fingers.

Cake is eaten like bread, or with a fork.

Peaches are quartered, the quarters peeled, then cut in mouthfuls and these bits transferred with the fingers to the lips. Apples, pears, and nectarines are similarly treated. Plums, grapes, etc., if small enough, are eaten one by one and when the pits are ejected they are dropped from the lips directly into the half-closed hand and so transferred to the plate.

Burr artichokes are broken apart leaf by leaf, the tips dipped in sauce and lifted to the mouth. The heart is cut and eaten with a fork.

Cheese is cut in bits, sometimes placed on morsels of bread or biscuit and lifted in the fingers to the lips, but more often eaten with a fork.

Oranges, like green corn on the cob, are hardly susceptible of graceful treatment unless served in halves and eaten with a spoon. An orange may be cut into four pieces; the skin then easily drawn off, the seeds pressed out, and each quarter severed twice, forms a suitable mouthful. Deliberately to peel and devour an orange, slice by slice, is a prolonged and ungraceful performance.

Is it necessary to reiterate the warning of all writers on etiquette, that chicken, game, and chop bones may under no circumstances be taken up in the fingers? Whoever is so unskillful as to fail to cut the larger part of the meat from chop and fowl bones must suffer from their ineptness and forego the enjoyment of the tempting morsels.

Asparagus is not taken up in the fingers. All that is edible of the stalk can be cut from it with a fork. The sight of lengths of this vegetable, dripping with sauce and hoisted to drop into the open mouth, is not in keeping with decent behavior at the modern dinner table.

THE SECOND HELPING

AT A large and formal dinner party, elaborate luncheon, or ceremonious breakfast, a guest, no matter how intimately associated with the host or hostess, should not ask for a second helping of any of the dishes. At a small dinner party, when a guest is a rather intimate friend of host or hostess, the request for a second helping to a dish is accepted by the hostess as a compliment. At a formal dinner neither host nor hostess should delay the progress of the courses by asking any one to taste again of a dish that has been passed; but at a small dinner or a family dinner it displays a hospitable solicitude when a hostess invites her guest to take a second helping. At a small dinner party she could do this by directing

the servant to pass the dish again to everyone at table, or, when herself helping an entrée, salad, or dessert, requesting her guests to accept a second serving of the dish before her. The host who carves does well to offer a little more of the meat to those who he sees have disposed of their first helping. To press a second slice of meat or second spoonful of dessert upon a guest who has politely refused is to exceed the bounds of civility.

A guest is always privileged to ask for a second or third glass of water at a dinner that is formal or informal. This must be done by making the request quietly of the servant when next she approaches the diner's chair.

AT THE CONCLUSION OF A MEAL

WHEN a meal is concluded it is most reprehensible to push away the last plate used and brush the crumbs on the cloth into little heaps. Leave the last plate in its place, lift the napkin from the lap and lay it on the table's edge, rise slowly and quietly, taking no precaution to push the chair back into place, unless dining at home or informally at a friend's house, where such is the rule. The ladies at a dinner or at the family table make the first motion to leave the table; a gentleman always stands aside to let a woman precede him, and it is only courteous to wait until everyone at a table has finished eating before hurrying away. This rule is, of

course, not observed at a boarding house or small foreign hotel where all the members of a promiscuous household gather at one long board; but it should be scrupulously observed in a private household. In the latter circumstances, when any one is obliged to leave the table before others have finished, it is but polite to turn to the mother, or whoever occupies the head of the table, and say *Please excuse me*, before rising, and *Thank you*, when the permission is granted. None but the hopeless provincial and vulgarian uses a toothpick in public after his or her meal.

CHAPTER VI

BALLS AND DANCES

THE INVITATIONS

WHEN a hostess intends to give a dance, she issues her invitations sometimes as early as twenty days before the date fixed upon, and never later than a fortnight before. For a summer evening dance or half-impromptu party the guests may be bidden on much shorter notice.

For very large functions, whether public or private, and given at any season of the year, the invitations are engraved on white letter sheets, or on large, heavy, white bristol board cards. Medium heavy script or block lettering is preferred to fancy types. The abbreviation "R. S. V. P." is never placed now on dance invitations. The present form is "Please reply" and sometimes "The favor of an early reply is requested." This is placed in the lower left-hand corner just above the address. Some hostesses feel that it is an act of discourtesy to remind their guests of a duty so obvious, and who prefer to

send their invitations without the curt request. Other hostesses of undoubted taste and judgment still continue to ask in this manner for an answer to their offers of hospitality; and there are excellent arguments in favor of the retention of this reminder of a social duty.

When for any reason engraved invitations are not to be had, they may be written, in a clear hand, on sheets of white note paper, and worded exactly like those that are engraved.

A written invitation is forwarded by post or messenger, sealed, and under cover of one envelope. An engraved invitation, if delivered by a messenger, is also sent under a single cover. If the same invitation is posted, it is put into two envelopes; the first bears the name only of the person for whom it is intended and is left unsealed; the second is sealed and bears the recipient's full name and address.

The following are the forms of invitation now most followed and best approved, whether the invitations are engraved or written:

*Mr. and Mrs. Dana Dwight Waring
request the pleasure of your company
at a dance
on Friday, the twenty-fourth of November,
at ten o'clock
at the Colony Club*

Please reply

or

Mr. and Mrs. Robert Pope Reed
Miss Elizabeth Reed
Mr. David Anthony Reed
request the pleasure of your company
at a dance
on Tuesday evening, the tenth of January
at eleven o'clock
at three hundred and six
Woodlawn Avenue

The favor of a reply is requested

For a dinner dance, a hostess issues two sets of invitations. One set is for the twelve or fourteen people whom she wishes to entertain at dinner. These invitations are her regular engraved dinner cards with the words *dancing at eleven* either engraved or written in the lower left-hand corner. The other set is for those whom she wishes to ask only for the dancing. These invitations are, most properly, engraved cards like those used for the dance alone. If, however, the affair is informal, she may send her at home cards with *dancing at eleven* written in the lower left-hand corner.

If the dance is still more informal, the invitation is apt to be given over the telephone, especially in the case of a small dance in the country.

INVITATIONS FOR A DÉBUT DANCE

WHEN a dance is to be the occasion of introducing a young lady into society, the following form is most used:

*Mr. and Mrs. Christopher King
Miss Marietta King
request the pleasure of your company
at a dance
on Friday evening, the third of December
at eleven o'clock
at Churchill House*

*Please reply
147 Cedar Street*

The following form is also correct:

*Mr. and Mrs. Christopher King
request the pleasure of your company
at a dance
given at the Rockaway Hunt Club
in honor of their daughter
Miss Marietta King
On Monday evening, the third of December
at eleven o'clock*

*Please reply
147 Cedar Street*

COSTUME BALLS

IN CASE the ball is one at which special costumes are to be worn, the invitations should take some such form as the following:

*Mr. and Mrs. Christopher King
request the pleasure of your company
at a costume ball
on Wednesday, the twentieth of November
at eleven o'clock
at Churchill House*

Costume of XVIII Century

Please Reply

147 Cedar Street

INVITATIONS FOR SUBSCRIPTION DANCES

FOR subscription dances held in clubs or hotel drawing rooms an acceptable form of invitation is this—engraved in script upon a large white card or letter sheet:

*The pleasure of your company
is requested at the
First Assembly
at the Hunt Club
on Wednesday evening, the fifth of December
at eleven o'clock*

*Please respond to
Mrs. Shepard Taylor
2 Bowen Street*

or

*The pleasure of your
company is requested at the
First Assembly
at the Hunt Club
on Wednesday evening, the fifth of December
from ten until two o'clock*

Please reply

Patronesses

<i>Mrs. Shepard Taylor</i>	<i>Mrs. Francis Hopkins</i>
<i>Mrs. Edward Chaffee</i>	<i>Mrs. Thomas Harris</i>

Invitations like this, with engraved "vouchers," are issued in numbers agreed upon to the several subscribers and patronesses, who in turn distribute them among the limited number of friends to whom it is their privilege to extend the hospitalities of the occasion. The "vouchers" are small additional cards to be presented at the door and are designed as safeguards against the intrusion of persons not really invited. They are also designed against the sometimes rather reckless hospitality of over-generous subscribers who, unless held in bounds, will presume to invite a larger number of their friends than the compact of the association allows.

The "vouchers" frequently take this form:

*First Assembly
Gentlemen's Voucher*

Admit
on Wednesday evening the fifth of December
Compliments of

*First Assembly
Ladies' Voucher*

Admit
on Wednesday evening, the fifth of December
Compliments of

In finally bestowing the invitations, the individual subscriber encloses with the invitation and the accompanying voucher his own visiting card. Sometimes the use of the voucher is obviated by engraving at the bottom of the large card:

Please present this card at the door

Sometimes for a subscription dance, instead of invitations distributed by individual subscribers, a committee or board of directors make up a list of the guests whose company is desired and send to them on a large card or letter sheet an invitation in the following form:

*The pleasure of**.....
company is requested**at a dance**at the Rhode Island Country Club**on Tuesday evening, December the thirtieth**at eleven o'clock**Please respond to**The Dance Committee**Rhode Island Country Club*

INVITATIONS TO PUBLIC BALLS

IN THE event of a public ball given for no other purpose than the entertainment of the friends of the hospitable association concerned, the invitations are cast in the following form:

*The honor of your company**is requested at the**Hunt Ball**to be given at the Manor House**on Tuesday, the eleventh of November**at ten o'clock**The Red Rock Hunt Club*

If the invitation is engraved on letter sheets, under the invitation proper may follow first a list of ladies who will receive the guests and then the names of the gentlemen forming the floor committee.

For the public ball, to which admission is gained

merely by the presentation of purchasable tickets, the invitations are engraved on very large letter sheets or extensive cards; and though the phrases are varied in which the invitation is cast the example below illustrates a simple and frequently employed form:

1860

1900

*The pleasure of your company is
requested at the*

Annual Charity Ball

*To be given at the Park Hotel on
Wednesday evening*

January the fourth, at nine o'clock

Cards of admission Two Dollars

On sale at the

Park Hotel and homes of the Patronesses

Below the invitation and on the same page with it, or on the second inside page, are usually given the names and addresses of the ladies who volunteer to sell the tickets, followed by the names of the directors and committees upon whom rests the management of the entertainment.

DUTIES OF A HOSTESS

IN FASHIONABLE society to-day the word *ball* has largely gone out of use, except in reference to an elaborate evening function which is of a public

or semi-public nature. The word *dance*, which formerly indicated an affair of less ceremony, and which suggested earlier hours and less elegance of dress, is now used for an affair no matter how elaborate, provided only that it be private, and not public.

A hostess, in sending out invitations for a dance, should carefully consider what dancing space she will have at her disposal, whether the entertainment is to be given in her own house or in a hotel suite rented for the occasion. To crowd a small, narrow, ill-ventilated drawing room with dancers is a grievous mistake, for in such circumstances the guests can find no enjoyment in the chief amusement of the evening, and the hostess herself will suffer the humiliating disappointment of having had her trouble for her pains and pleased nobody in her hospitable endeavor. Too often a hostess commits this same unfortunate error through fear of offending some of her friends, who, she is confident, expect an invitation to her house, and will doubtless feel themselves sorely injured if their claims upon her are ignored. It is, however, better to be misunderstood by a few oversensitive people than to render uncomfortable everybody concerned. One way out of a predicament of this nature is to hire a ballroom and suite of drawing rooms in a hotel or club and transform them for the occasion into private ballrooms. In the fashionable society of London and New York this course is adopted by hostesses of the most

exalted position, in spite of the fact that it is regarded with less favor by continental Europeans. And in splendor and dignity no house dances can exceed some of the famously beautiful and successful entertainments given by fashionable hostesses in the assembly rooms of the luxurious hotels or clubs of our important cities. But when for any reason this course is not open, and a hostess is confronted with the problem of entertaining a circle of acquaintances clearly beyond the capacity of her own small drawing room, she will make no mistake in dividing her efforts. Two small dances will please her guests better than one unpleasant crush. It is impossible to give advice as to who, in such a case, should be invited to the first of the two; but it may be said that no hostess should venture at all on so difficult a task as that of giving a dance unless she can count on the acceptance of her invitations by a quota of dancing men sufficient for her list of young women, which is at least nine men to eight women.

Whether a dance is given in the hostess's own house or in a suite of rooms rented by her for the occasion, the especial requisites for the comfort and pleasure of the guests may be enumerated as follows: an awning and carpet extending from street to door; this, though, only in the event of a very fashionable dance in a city; ventilation so arranged that the temperature of halls, ballroom, and dining room will not rise above seventy-eight degrees or fall far below seventy

degrees; lights sufficient, but not glaring, that jut from the walls or hang from the ceiling; and, finally, a level, easy floor.

CHAPERONS AND CHAPERONAGE

ONE knotty point, too frequently left heedlessly unsolved by the giver of a dance, concerns the issuing of invitations to the parents of young ladies. Now, the hostess has always the right to regard herself as the accredited chaperon of any unmarried woman guest; and the conclusion generally arrived at is that the mothers of grown-up daughters are hardly likely to desire invitations to dances, or to look forward with pleasure to a long evening spent sitting bolt upright in their chairs against the wall of an over-heated ballroom. In consequence, the American hostess ignores the mother of the young girl whom she bids to a dance at her house; and this is not a reprehensible conclusion when the festivity proposed is a small and early affair, given in the hostess's own drawing room. She can feel assured that the young ladies invited will enjoy her own careful chaperonage. To line a drawing room on the occasion of an informal dance with sober, elderly ladies is, moreover, to promote nobody's welfare or pleasure.

The circumstance of a very large dance, given in a hotel suite, alters the case, however, and especially if the dance takes place in a city and a *débutante* is

asked. It would be most indiscreet then not to invite her mother. When two daughters from a family are asked to such a dance, it is still necessary to invite the mother. In New York, Philadelphia, and other large cities, the hostess whose social conduct is regulated by the most careful etiquette invariably asks the mothers, leaving it to those ladies to accept or not as they choose. As a rule a mother whose dancing days are over either regrets for herself in answer to the invitation and sends her daughter to the dance under the care of a maid servant, or else she accompanies her daughter to the festive scene, remains for a while looking on, and then leaves early in the evening, after recommending her child to the care of the hostess or some one of the chaperons who intends to sit the revelries out. Thus the hostess has performed her courteous duty and at the same time escapes the danger of having her rooms overcrowded by elderly ladies, who occupy a chair but no visibly important or interesting mission.

INVITING STRANGERS

HERE a word may appropriately be said apropos of the requests a hostess frequently receives from friends for invitations to strangers; that is, invitations for friends of her friends. There is no reason, save her own good nature, why she should extend her list of guests. If it is contrary to her pleasure or con-

venience to do so, she can gracefully excuse herself to the petitioners, on the plea that her list is already made up or that the size of her rooms will not permit her to add another person to the number expected. If the privilege of bringing an extra guest is asked verbally, she can readily say, "I am so sorry, but not one of my invitations has been refused so far, and I am very anxious for fear I have already over-filled my ballroom." On the other hand, permission may be accorded thus—*By all means. I shall be very glad to see your friend. All my engraved invitations have been posted; but I shall leave my cards on your guest to-morrow, and I hope she will overlook the short notice and a verbal invitation and come with you.*

If the request is made in writing, an answer, in either the negative or affirmative, may be written, in somewhat the form of one or other of the following:

*Greenfields,
June the first.*

Dear Miss Mathews,

By all means bring Miss Tuckerman with you on the tenth. We shall be delighted to see her. My engraved cards have quite given out, or I would send her one in due form. Mary, however, will call at once and repeat my invitation.

*Cordially yours,
Mary Moore.*

36 Portman Street,
January the twenty-second.

Dear Miss Wharton,

It would give me great pleasure to include your friends among my guests for the fourth, but I fear that as it is my rooms will be sadly over-crowded, so many of my invitations have been accepted.

You will therefore forgive my refusal to respond more hospitably to your request.

*Sincerely yours,
Celestine R. Willis.*

It would be difficult, almost impossible, for the giver of a ball to refuse a petition for an invitation for a near relative or the betrothed of the person making the request. But almost in any other circumstance a refusal may be made readily and without embarrassment.

Where a hostess is a newcomer in the neighborhood or has a limited acquaintance and yet is desirous, for the sake of a young daughter or for a friend who is staying at her house, to give a dance, one way of securing guests is legitimately open to her. This is to secure from a friend who possesses a wide and influential acquaintance in the neighborhood and who is willing to stand sponsor to the entertainment, a list of young people or of older people who are fond of dancing. When an arrangement of this nature is entered into, the hostess prepares her invitations according to any one of the modes

given in the beginning of this chapter, and posts in the envelope of each invitation the visiting card of her friend.

By this, the recipients of the invitations understand that the person whose card is enclosed is introducing the giver of the ball. The lady who thus lends her visiting list and countenance to further a friend's social aims is unfailingly asked to assist in receiving on the occasion of the ball, and, standing at the side of the hostess, introduces the guests as they enter.

THE BALLROOM FLOOR

A WELL-LAID polished hardwood floor is the most delightful surface for gliding feet; and paraffine wax, or even a sprinkling of cornmeal, will give an admirable smoothness if the wood seems sticky or hard. An uneven plank floor, with wide cracks, or one covered with a carpet, is the most difficult in the world for modern dancing, and it behooves the hostess of a festive occasion to do everything in her power to remedy any such defects. In case the floor is not hardwood the best and easiest way to secure a level, easy dancing surface, without removing carpets or going to any unnecessary expense, is to lay over the carpet a thickness of heavy upholsterer's paper, and on this to stretch a covering of the heaviest unbleached cotton cloth. If the cover is laid on a Brussels or ingrain carpet, one layer of the cotton cloth, without any paper, will

be quite sufficient to insure a good surface. The cloth must be drawn perfectly smooth. For this use, the cotton cloth is superior to the old-fashioned linen drugget.

Seats in a ballroom should be placed close against the walls, and there should be an abundance of chairs in the halls and other rooms, preferably light folding chairs, which the guests can place as they please.

Decorations of flowers and greenery, of course, add to the beauty of such an entertainment, but they are not absolutely requisite.

MUSIC

THE music may be whatever the hostess herself prefers or is best able to provide. For a small dance a piano often suffices; but if it is accompanied by a harp and two violins, or by a banjo and guitar, a better effect is secured. At large and fashionable balls two full-stringed orchestras are employed; one is placed behind palms in the ballroom or in an adjacent hallway so that the music may be distinctly heard; the other is placed in the supper room.

PROGRAMMES

DANCE programmes are still in vogue for college, army, and navy dances. Either a card with gilt edges, or a small sheet of bristol board folded once is provided, and also a small pencil, attached to the

card or sheet by a silk cord or ribbon. As the ladies often come to these dances from a distance, their dance cards are apt to be filled for them in advance by their relatives and friends.

THE DRESSING ROOMS

CLOAK ROOMS or dressing rooms are necessary conveniences for both men and women at dances, large or small. At least one maid servant, in waiting in the room set aside for the use of the ladies, renders effectual aid in relieving them of wraps and assisting in any renovations of the toilet. When one of the family bedrooms is utilized for this purpose, the dressing table should be completely furnished, adequate lights supplied, smelling salts at hand, and a work basket within reach for a possible timely stitch. When the roll of guests runs as high as a hundred, numbered checks for identifying wraps will simplify matters greatly.

In the cloak room for the men, which should be no less well equipped, cigars and sparkling waters are sometimes served by a generous host, and sometimes there is a separate smoking room set aside for the use of the masculine guests. Many wise hostesses, though, regard these latter provisions as tending too much to withdraw and detain the men from her dancing salon; and, therefore, by them only the sparkling waters are provided, and the young gentlemen are left to furnish their own tobacco.

SERVANTS

FOR a dance in the city, a man servant, in outdoor livery, is stationed at the entrance of the awning before the house. His office is to open carriage doors and give numbered checks to the coachmen or chauffeurs for the identification of carriages or motor cars; and when the ball is over, to summon the carriages and automobiles by their respective numbers and assist the guests into them. Stationed inside the hall door is a second man, in butler's evening livery, whose duty it is not only to admit the guests, but to direct the gentlemen and ladies to their respective dressing rooms, and just outside the ballroom door is stationed a third man, also in evening livery, whose duty it is to announce the guests. But for less pretentious affairs than those given in our large cities in the height of the season, an awning and a man on duty on the sidewalk are not essential. A maid servant in a black gown, white apron, and white cap can adequately serve at the hall door.

At a dance it is optional with the hostess whether or not her guests shall be announced. At subscription dances in New York or any formal dances it is customary to announce them.

THE BUFFET SUPPER

VERY few hostesses to-day are willing or able to cope with the task of serving any but a buffet supper at a dance. For such a supper, the

dining room is brilliantly lighted, the table covered with a damask cloth, and adorned with candles. In order that the service may be expeditious, the dishes in which the food is served as well as the necessary napkins, forks, cups and saucers, plates, and glasses are placed directly on the table from which the gentlemen pass them to the ladies. But in order that special dishes may be served from the pantry and that no guest may be neglected, three or four maids or men servants must be in attendance. For a dance given in winter, it is customary to serve two hot and two cold dishes; creamed oysters or creamed chicken, some preparation of lobster or croquettes with warm finger-rolls; cold meats in aspic, salads of all kinds with thin sandwiches, and ices. But it is all-sufficient at a ball if the menu consists of one hot dish, a salad, ices, sandwiches and rolls, fruit, bonbons, hot coffee or chocolate, and some iced drink. A hungry guest can honor every course or taste but one. The warm food, ices, and coffee are ordinarily served in the pantry, and then, placed on large trays, are carried about the dining room by serving men or maids, who offer them to the guests as they enter the room, along with the proper accompaniment of napkins, forks, spoons, etc.

In the cities where there are accomplished caterers, a member of society who plans to give a dance merely indicates to the head of the establishment she employs the number of guests expected, gives him a general outline of what she would like to have

served, and entrusts the whole matter to him. He supplies all the extra dishes and servants needed, and prepares the refreshments according to the instructions given him; and a head butler sees that the service in the dining room is prompt and adequate. The caterer also supplies, if desired, a number of folding canvas chairs for the use of the guests, who are left to satisfy their hunger by eating as they stand, or by finding seats and using their knees as impromptu tables. Throughout the evening a table, placed conspicuously somewhere near the drawing room, supports a bowl of iced lemonade and a tray of small glasses with handles. At the bowl a servant is stationed to serve the thirsty dancers and to see that the supply of clean glasses is always equal to the demand.

For a dance in the country or in a small town, where the assistance of a caterer is unobtainable or not desired, the buffet supper is still the easiest means of serving a number of guests, and a hostess, with one or two capable maid servants, is equal to the demands apt to be made upon her hospitality. She can place her bowl of iced lemonade on a table in the hall, leaving the guests to help themselves, and only taking care that a servant at intervals clears away the glasses that have been used and replaces them with fresh ones. The dining room should be arranged as directed in the preceding paragraph. For a dance in summer in the country hot dishes are hardly necessary or acceptable. The cakes,

salads, fruits, bonbons, plates, knives, and forks, etc., are most conveniently set forth on the dining table and sideboard. Coffee, kept hot by a spirit lamp, can be served from a side table by one serving maid, while another brings in from the pantry cups of iced bouillon and saucers of ices, and hands them to the guests, who either stand or are seated about the room. Thus two skillful maids will easily manage the serving of the entire supper.

SUPPER AT TABLES

NOW and then, at dances of great splendor, a more difficult and ceremonious method of serving the supper is followed. If the ball is a particularly luxurious affair, an elaborate meal at midnight may be served; but, besides, from the moment the dancing begins until the end of the evening, in some small room or corner of the hall or library, not only is lemonade prepared and poured, but tea, coffee, chocolate, and hot bouillon are kept warm, and offered those who wish them, along with small cakes and very delicate sandwiches. Many guests will patronize such a tiny buffet in preference to the heavy and lengthy feast. This is served at twelve or half-past by a corps of servants, who, at a signal from the hostess, quickly set out a number of small tables through the ballroom, dining room, and even in the hallway, at each of which at least four persons can be seated. The supper is served in

courses, and usually includes, according to the season, clear soup or jellied consommé with rolls, terrapin, or lobster, game, a hot delicacy in pastry shells, jellied meats, salads, several varieties of sandwiches, ices, and coffee. While the guests are being served, the orchestra discourses appropriate music. A very large house and a very capable caterer are essential to set forth such a supper successfully, for directly the meal is at an end, the tables and chairs and dishes must be cleared out of sound, as well as out of sight. When a dance is given in an extensive suite at a hotel the refreshment is served in a spacious dining hall in this elaborate way, the small tables being previously arranged with individual lights, flowers, etc., and tubs of palms being disposed picturesquely about the room.

HOW THE HOSTESS RECEIVES

IN THE city, in the winter season, few large dances begin before eleven o'clock. In summer and in the country, or in neighborhoods where the social demands are not so severe that late dinners and opera or theatre parties and dances crowd into one evening, a hostess can, as a rule, expect her guests to present themselves at half-past nine or ten. At the proper hour she must be ready in her drawing room or ballroom to receive the earliest arrivals and remain near the door to greet the tardiest. If she is the mother of daughters in society, these young

ladies may assist her in receiving until the dancing begins; but this is not really necessary. Now and then a matron is assisted in her task of greeting the guests by her husband; but if he shirks this duty, and she has no daughters to assist her, she can ask the aid of a woman friend or two, these ladies she must introduce to all those who enter the ballroom. As the arrivals present themselves before her, her duty is to give a cordial greeting in words and extend her right hand in welcome, whether the guest is a man or woman, a friend, or a stranger introduced by a friend.

Properly, the music begins a little before the first carriage draws up at the door, and the dancing shortly after. When the hostess wishes to dance she defers this pleasure until late in the evening, or until she is sure nearly everyone expected has arrived. Under special conditions, as where her mother or her sister receives with her, she may dance earlier and then return to her post to finish receiving.

SOME PARAMOUNT OBLIGATIONS

IF THE hostess is one whose dancing days are over she devotes herself throughout the evening to entertaining the older folk and chaperons who are present, and is constantly mindful of the needs of young men and possible wall-flowers. A woman who realizes her authority and privileges as a hostess does not permit any of her guests to

sit neglected and alone. If she has daughters, a husband, or a son to assist her, there need be no groups of idle young men in her doorways, and no young women sitting in forlorn isolation against the wall. It is within her province, as mistress of the house, to ask a young man to dance with a girl who has no partner and to beg a popular young girl to divide some of her smiles and dances with a man who is a stranger. While she provides pleasures for the neglected, she may also play the part of rescuing angel to the helpless man or woman who has not the courage or the skill to escape from the clutches of some tedious companion. When some such unfortunate mismating has lasted too long the tactful matron is perfectly able to effect a release by bringing up a third person for an introduction to the lady concerned, and then carrying off the restless or the too-attentive young man for presentation to some other young woman who is more interesting or one more long-suffering.

Many a hostess, indeed, contents her conscience by providing an excellent supper, extending a hearty welcome, and then subsiding into pleasant chat in the chaperons' corner. If she has young daughters and sons present, they are left to follow their own selfish inclination in the search for pleasure. In consequence, many of her guests taste but meagrely of the joys of the occasion. A keen-eyed and conscientious hostess, especially if aided by clever and kindly sons and daughters, can, by a little deft manœuvr-

ing and altruism, succeed in providing even the shyest, dumbest, least attractive man or woman under her roof with a full share of the pleasures of the evening.

This end is in a large measure accomplished by making frequent introductions, according to the rule set forth for hostesses in the chapter on the forms and ceremonies of presentations. In event of a truly difficult subject the hostess can herself make a personal effort by sitting beside the wall flower, drawing her into conversation, and, with artful kindness, collecting her own coterie about her, thus robbing the poor girl's situation of any aspect of chilly isolation. Wherever the hostess takes her place there a number of her guests will always halt or gather; and with no apparent effort to impress the young men into service, she can, by introductions and conversation, bring out any powers or charms her protégée possesses, and by a timely word or suggestion ensnare disengaged young men for the girl under her wing.

Among her many duties a hostess has that also of exercising her authority as a chaperon whenever this is necessary. Again, if a supper is served at tables, her attention must not be relinquished until she is sure that all her guests are enjoying equally comfortable and sufficient accommodation and service. At the conclusion of the ball, while she does not formally take a place beside the door in order to see and bid farewell to the departing guests, she does stand where everyone can conveniently see and

speak with her. When formal adieux are made, she offers her hand, but she does not accompany any one even as far as the ballroom door.

THE COTILLON OR GERMAN

THE Cotillon is now almost entirely obsolete. Should one be given, however, the ballroom should be arranged as already described in the case of a ball proper. This is true whether the German is to be danced throughout the evening, or only a few figures are to be gone through after the first few hours have been devoted to general dancing.

It is perhaps as well for the hostess who is solicitous for the complete success of her entertainments that the Cotillon has been ousted from popular favor by the modern dances. Competent Cotillon leaders were ever hard to find. They must in truth be born to this gay career; for the happy combination of clear head, good nature, tact, firmness, and grace which they need to possess, can never be acquired through a mere familiarity with set rules and customs.

DÉBUTANTE DANCES

AT HER coming-out dance, a débutante always receives standing beside her mother. If she receives with both her parents, then the mother stands nearest the door, the young girl beside her, and the father at his daughter's left. It is the pretty and commendable custom nowadays for a damsel

when making her *début* to ask two or three or even five of her young girl friends to stand beside her for the first half-hour or hour as the guests arrive. The mistress of the house takes her natural position by the main door of the drawing room or ballroom; her daughter robed in white, her hands full of flowers, at her left; and her assistants, carrying flowers, in a group beside the young girl in whose honor the festivity is held.

As the guests enter, the mother introduces her daughter to any who have not already made the acquaintance of this young lady; and she in turn is privileged to introduce her assisting friends if she pleases. Unless the *débutante* is encumbered with too many flowers, she offers her right hand to all the guests in greeting or acknowledging introductions. In case her hands are full of flowers, as not infrequently happens, she bows and graciously expresses her thanks for the compliments and congratulations extended to her. When the dancing begins, the young lady may dance freely with her guests. At the end of each dance she returns to her mother's side at the doorway, at least as long as guests are still arriving. The young ladies assisting her, however, are not required to do this, but are free to scatter at the first strains of the opening waltz and pursue their pleasure undisturbed the evening through. At the conclusion of the entertainment the *débutante*, again beside her mother, accepts the farewells of the guests.

GIRL HOSTESSES

A DAUGHTER, unless it is her *début*, does not, as a rule, assist her mother in formally receiving her guests. Nevertheless, she should never become so engrossed in her own amusement as to fail in cordially greeting everyone some time in the course of the evening, or to ignore the claims upon her time and attention made especially by the young girls who are guests under her roof. Should a young lady, especially a shy *débutante*, or one who seems to possess but a limited acquaintance, appear to lack for partners, the hostess's daughter must be at pains to assist in relieving this guest's situation and consequent embarrassment. On the other hand, a girl hostess is not privileged to consult only her own pleasure in the matter of her dancing partners. Her favors must be divided as equally as possible among the men guests, though many, whose names she welcomes with a smile upon her lips, are poor dancers and dull conversationalists. To any woman guest she may speak without introduction, on mentioning her name with a friendly smile; and any strangers among the men guests she is privileged to request her brother, father, or some friend to bring up and present.

If the dance is given in honor of a young girl friend who is visiting her, she is bound to take special care that this particular guest has her supply of partners during the evening and is taken in to supper.

DUTIES OF A HOST

THOUGH the host may be well past his dancing days, if his name appears on the invitations that his wife issues, he must recognize that the guests are entitled to special consideration and favor at his hands. Moreover, the respect due his wife and daughters—if he has daughters—will require that he lend his countenance and assistance in all their hospitable efforts.

There is no obligation on him to receive at his wife's side; but his privilege is to do so if he desires, offering his hand and cordial greeting to the arriving guests. If he is a good dancer, then his mission is plainly sacrificial, for it must be his task to dance with the least popular young ladies. If he does not dance he can equally prove his courtesy by dividing his time and conversation among the wall-flowers and chaperons.

Assuredly he is vested with the authority to help neglected young women by making an effort to secure partners for them. And to this end he is at liberty to address himself to the young men and offer to introduce them. A right-minded, tactful host never allows guests to lounge in the doorways or gather in the cloak room, as indolent or selfish young men are only too apt to do; and he sees to it that his hospitality is not abused by the guests who retire to the smoking room for the enjoyment of cigars.

If there is a formal supper served at tables, the host gives his arm to the most important chaperon present, and seats her on his right hand. In the case of a buffet supper, he takes in one and another from time to time, and ministers to their needs. If the lady with whom he is dancing or talking is about to leave and has no escort at her command, he sees that her carriage is called, awaits her descent from the cloak room, and accompanies her to the outer door. As the dance ends he is apt to find that his position of greatest usefulness is beside his wife who will then be accepting the thanks and farewells of her guests. At a country party given in the summer the host frequently lingers at the end of the evening by the outer door, to see that no lady gets into her carriage unaided.

The son of a house seconds the efforts of his parents and sisters in contributing to the comfort and pleasure of all the guests. He dances with as many of the ladies as possible. Of any young lady who may be visiting in the house or who may assist in receiving, he is especially careful to request a dance. From his mother or sister he asks introductions to those ladies he does not know, and he refrains from devoting attention to a girl of evident popularity while those less favored are ignored. If the supper is served from a buffet, he accompanies and waits upon any of the ladies who seem to be in need of his attendance to and in the dining room. It also falls to his part to keep an eye on all young men

unprovided with partners for dances and to introduce them where he thinks it desirable. It is not absolutely necessary for him in such a case first to ask a young lady whether she cares to have possible partners presented. Under his own roof all guests are on a plane of equality, as at a dinner or wedding reception, but to make the inquiry is the more courteous practice, especially when he has enjoyed but a short acquaintance with the lady herself.

ANSWERING INVITATIONS

IT GOES without saying that an invitation to a ball that bears the words *Please Reply* requires an answer; and indeed the man or woman who observes the letter of the law of etiquette responds promptly with acceptance or regrets to every invitation for a grand ball or small dance. To invitations couched in the third person it is proper to reply within at least forty-eight hours somewhat after the following form:

*Mr. and Mrs. Edward T. Fink
accept with pleasure
Mr. and Mrs. Christopher King's
kind invitation for Tuesday evening
January the third.*

I Goswell Street.

or

*Mr. Horace Garry
regrets that absence from town
will prevent his acceptance of
Mr. and Mrs. King's
kind invitation for Tuesday evening
January the third.*

12 Remsen Street.

When the whole body of subscribers issue the invitations to an assembly dance, the replies must be sent to the address given on the card that requests the pleasure of the recipient's company, and in form may follow the models given above. Should a subscriber to a series of assembly dances extend an invitation to a non-subscribing friend, enclosing with the invitation his or her own visiting card, the answer should be to this subscriber individually and in something like one or other of the following forms:

*12 Remsen Street,
November the tenth.*

My dear Mrs. Carroll,

It gives me great pleasure to accept your very kind invitation to the First Assembly Dance on the evening of December the fifth.

With the hope that I may see you then, believe me,

Sincerely yours,

Horace Garry.

OR

40 Garden Place.

November the twenty-fourth.

My dear Mrs. Carroll,

I am returning with great regret the cards for the First Assembly Dance, thinking that you may wish to pass them on to someone more fortunate. While out riding last week, I severely injured my knee and the doctor gives me no hope that I shall be able to dance by the fifth of next month. This is a great disappointment to me, for the Assembly Dances are not lightly to be missed.

*With many thanks, believe me,**Sincerely yours,**Flora Dabney.*

When an invitation to an informal country house dance is in the form of a short friendly note, the reply is made in the same manner. If the entertainment of the evening is but signified in a few words in the lower corner of a visiting card, the answer must still be a note, whether one of acceptance or regret.

REQUESTING AN INVITATION

NO SMALL amount of tact and discretion is needed by the man or woman who, wishing to have a guest or relative asked to an approaching dance, ventures to request an invitation of the giver of the function. A hostess is often regarded as ungenerous and

ungracious when she refuses to include certain strangers in her company at the requests of friends; yet it may be that for excellent reasons she has been compelled to exclude from the same company some even of her own acquaintances. If a dance is given in a small house and the giver of it is a mere acquaintance, it is most improper to beg the hostess for an extra card on behalf of someone in whom she has no interest and who personally has no claim whatever on her hospitality. On the other hand, when a large dance is given in a spacious country house or large hotel suite, or where the party is distinctly informal or half impromptu, a good friend of the hostess need feel no diffidence in saying very frankly, *My cousin, who is an attractive young girl, will be staying with me next week. I should be very grateful if she might come with me to your dance on the tenth.* Or, *We have a young friend staying with us just now. He is very charming, we think, and a good dancer. May I, as a great favor, bring him to your dance on Wednesday evening?*

A note of request may be worded thus:

30 Riverview Heights,
January the fifth.

My dear Miss King,

If the invitation list for your ball on the tenth is not quite filled, may I have a card for Miss Dangerfield, a pretty debutante from Cleveland, Ohio, whose mother was a great friend of mine?

I hope I am not trespassing too far on your kindness with this request; but you must not hesitate to refuse if you have already a sufficient number of young girls.

*Sincerely yours,
Mary L. Brown.*

or

*18 Clarendon Street,
May the tenth.*

Dear Miss King,

May I bring Mr. Henry Rossiter with me to your dance on the fourteenth? Perhaps you remember his sister, Mrs. James, of Richmond, with whom you dined at our house last winter. Mr. Rossiter would be an acquisition if you are short of dancing men, and would be delighted to attend your dance, if you have a card to spare. Believe me,

*Faithfully yours,
John R. Martin.*

While it is very easy verbally or through a brief note to prepare such a request, the petitioner cannot be too careful to remember that it would be most improper to ask such a favor for a chance acquaintance, or merely to oblige one who is eager to force a way into the house and on the attention of the hostess. A man never asks his prospective hostess for an invitation for a woman, unless the person on whose behalf the request is made is his fiancée or his near relative.

A woman who enjoys a close friendship with her

hostess may write and ask permission to bring her fiancé, or her brother, or a man friend, if a friend of long standing, as her escort to the dance. She may also ask for invitations for friends who have recently come to live in the hostess's neighborhood, for guests in her own home, or for relatives. She must not, however, ask this favor for persons long resident in the hostess's locality, for this may be forcing on the giver of the ball guests whom she could have met and invited if she had truly desired their presence. It is only when a hostess refuses to extend an invitation to a brother, a sister, or a betrothed that the least chagrin can be felt at her action.

TIMELY ARRIVAL

THERE is no rule fixing the hour for arrival at a dance. Invitations ordinarily state that the dance will begin at half-past ten or eleven o'clock, but in the winter, in the cities, fashionable folk rarely present themselves before their hostess until half-past eleven, or even twelve o'clock, unless the dance is the meeting of a class the members of which have agreed on an early assembly. In localities where operas, the theatre, or long dinner parties are not apt to occupy all the first part of the winter evenings, and in summer in the country, dances, whether large or small, are in full progress by ten o'clock, the guests arriving at any time they please, fifteen or twenty minutes after the hour set in the invitations.

A WOMAN AT A DANCE

A WOMAN invariably precedes a man, even if he is her father, in entering a ballroom. A man and woman never enter arm in arm. Should a young woman be accompanied by a chaperon, she follows the elder woman.

To seek out and greet the hostess is the first duty of every guest. Should the hostess be assisted in receiving by a number of her friends, she attempts to introduce them to her guests as long as she is able. But when the ballroom has grown crowded and this is no longer feasible, the guests do not wait to be presented, but merely bow as they pass by. They should, however, stop to greet a *débutante* daughter if she stands beside her mother.

When a young woman enters a ballroom and is not at once asked to dance she should seat herself beside her chaperon or with the young people in whose company she has arrived. She cannot refuse to dance with the son of her hostess, nor can she properly refuse to dance with one young man and immediately dance with another. Indeed, with the modern system of "cutting in," it is almost impossible for her to refuse to dance with any one on the plea of an engagement, for she can no longer reserve a whole dance for a young man without rendering herself conspicuous, and she must trust to other partners to rescue her from dancing long with someone whom she does not like.

Etiquette does not allow a woman to refuse to dance unless she is indisposed or unless she dances no more during the evening. The young man to whom her excuses are made is not obliged to sit with her through the dance nor should she suggest this alternative. He is by her excuses privileged to look for another partner. In case, though, he does ask the privilege of talking or walking with her, she must grant it, to prove that she did not give up her dance merely to enjoy the company of someone else. To dance too frequently with one young man, even if he is her fiancé or near relative, or to ignore the dancing and sit with a man in obscure corners is both ill-mannered and indiscreet.

As soon as a dance is over, the lady, should she wish to be free of her companion or feel that he is eager to leave her, is at liberty to ask that he accompany her back to her seat beside her chaperon or friends; but in the United States it is only at public balls—in foreign countries the practice is different—that a young lady is required to return to the side of the chaperon after every dance. Her doing so at all balls is laid down as the infallible rule of good manners in countless books on etiquette; but in America, even in the most correct and formal society, it is never insisted upon. When a dance is over, a young lady is privileged to wander with her late partner through the drawing rooms, and accept a cooling glass of lemonade, or slip into the supper room; and if the claims on her attention are many, she merely returns

as often to her chaperon as is necessary to assure her that she herself is having a good time and is not an object of concern.

In the supper room a woman does not help herself to anything. She relies on her escort and the servants to see that her wants are satisfied. If no gentleman asks her to go into the dining room, she can quietly follow her chaperon when that lady goes or look to the hostess to supply her with a supper companion.

ACCEPTING AND REFUSING INVITATIONS TO DANCE

YES, indeed, you may have the next dance, or, With great pleasure is sufficient indication of the lady's willingness to give a dance. Should the dance be in progress, and should a young man "cut in," she is entitled, if she has danced but a few steps with her present partner, to say pleasantly, "Yes, gladly, the next time round." Then after dancing around the ballroom she returns to where her next partner is waiting for her. As a rule, however, she dances with each partner as he comes up and claims her and trusts to a young man who finds her attractive to cut in again as she passes by.

A lady waits to be sought by her partner to whom she has promised the first of a dance. When the music for the dance which she has promised him strikes up, should he fail to seek her out she may as-

surely expect an apology and plausible explanation for his delinquency.

LEAVING A BALLROOM

FOR a ball beginning at half-past ten in the evening the conclusion of the gayeties very properly arrives, even for the most vigorous, between two and three in the morning. When a woman guest and her companion desire to depart in advance of the general dispersion, they are privileged to make their exit quietly, without disturbing the hostess. When ladies rise to leave and the hostess stands near by, it is discourteous to pass her without a word of farewell and thanks for the evening's pleasure. *Good-night; I have had a delightful evening, Mrs. Blank; or, Yes, I really must go, and I owe you many thanks for my good time. It has been a charming evening,* are any of them acceptable forms in which to bid a hostess adieu. It is not necessary to seek out the host and offer him thanks also; a cordial farewell to the hostess with an appreciative comment on the successful festivities is enough.

DUTIES OF A MASCULINE GUEST

A MAN, on entering the house at which the dance is given, goes at once to the cloak room, where he divests himself of hat and coat, placing both together where he can easily find them again, or consigning

them to the man in charge and receiving a check for them.

If he is doing duty as an escort to some lady, on coming from the cloak room he awaits his companion's appearance somewhere outside the ballroom door, at the head or foot of the stairway, or in the hall, having agreed with her beforehand just where they are to meet. When he has asked the privilege of serving as her escort, he provides the means of conveyance for herself and her chaperon to and from the dance. When she has joined him, he gives her precedence as they all enter the ballroom and does not offer his arm. Arrived before the hostess, he accepts her greeting in the exact degree of warmth or formality that her bearing invites. If she extends her hand cordially and introduces him to the ladies or to her husband beside her, and they in turn offer the same cordiality of welcome, he responds in kind. If a ceremonious bow is the greeting, he bows in response and passes on. If his companion has a chaperon, he at once finds for that lady a comfortable seat. Before he dances with any one else he should dance with the lady in his charge, and should be careful to see to her enjoyment throughout the evening, taking pains to present his friends to her, and to be sure that she is amply provided with dancing partners. If the lady is his near relative or his fiancée, the formalities of asking her permission to present eligible partners is unnecessary; but under other conditions this courtesy is not to be dispensed with

unless he is a friend of very long standing and the dance is informal.

He also will arrange to take her and her chaperon to the supper room, as he may thus most fittingly honor a lady with special attention.

It is never a man's right, when serving as a lady's escort, by word or look to suggest to her when it is time to leave. If circumstances compel him to leave the ball before she is ready to go, the matter can be explained to her and her chaperon. When, however, either the chaperon or the young lady indicates a desire to leave, he must acquiesce at once and see them to their door. It is his privilege, if they have left early, to return to the ball if he chooses.

When a young man at a ball finds few acquaintances, he can apply for introductions to his host or hostess or, in brief, to any one present whom he knows. He should not accept the offer of introductions to young ladies unless he intends to dance with them or otherwise pay them some attention. But he can hardly refuse to be introduced to a lady if she has consented to meet him or requests that he be presented.

ASKING A LADY TO DANCE

ONE of the first duties of every man at a dance is to apply for the privilege of a dance with the hostess's daughter or with any young woman who may be her guest or who assists in receiving. Even though he spends but a few moments at the enter-

tainment, this obligation is paramount. It is quite proper for a man, immediately on introduction to a woman, to ask the privilege of dancing with her. He may, then, start the next dance with her if she is free, or "cut in," as she dances by him around the ballroom. If it is a dance at which programmes are used, he registers his name on her card, and then, excusing himself, goes on to others to ask dances of them. He, of course, registers the ladies' names on his card, and directly the music for each dance begins, he seeks her whom his card shows is to be his partner. *May I put my name down for a waltz, Miss Blank?* or *I see number five is not taken. May I have it?* or *I hope your card is not filled yet, Miss Brown, and that you will give me the second one-step or the first waltz* are the simple and conventional phrases in which a gentleman requests a dance. But except for college and army and navy dances the programme is now out of vogue, and dances are not reserved for the whole evening, or, indeed, very far ahead.

When programmes are provided, it is a great discourtesy for a man to wait several minutes after the music for a dance has begun before he claims the lady whose name is on his card. Directly the music strikes up, it is his duty to look about for her, and saying, *This is our dance, I believe*, to escort her to the dancing floor. Of course, if she deliberately places herself in some dark and inaccessible nook, he may assume that she is either indifferent to or positively desirous of escaping his attentions, and for the

future avoid offering her his homage. The instant a young lady suggests cutting short a dance, or deliberately frees herself from a circle of dancers, her companion must acquiesce and, thanking her for the pleasure she has given him, walk or sit and talk with her as long as the music for that dance is playing. It is a good rule, at a large and ceremonious ball, for a man to return with his companion to the side of her chaperon when the dance is over, particularly if he purposes to hurry away to bespeak another partner or has special aims for his own amusement.

No gentlemen ever abruptly leaves a woman standing alone in a ballroom or hallway. If she has no chaperon he finds her a chair near some of the elderly ladies, bows, excuses himself, and walks off. This he can do in all civility when he finds himself placed with one who does not interest him, or from whose society he is for any reason eager to escape. He is perfectly free to say, *Where shall I find you a seat?* or *Shall we sit here?* and at the opening of the music add, *Pray excuse me; I must find the young lady who promised me this dance,* and without an effort slip away into more pleasant society.

There is no greater rudeness of which a man can be guilty than a failure to claim a dance for which his card shows he is pledged. If circumstances arise that compel him to leave a ballroom before all his engagements have been kept, he must go to every young lady to whom he is engaged for a dance and make proper explanations and apologies.

THE GUEST WHO DOES NOT DANCE

SO FEW are the cities, towns, or even small villages where dancing classes are not held that there seems hardly any excuse for a man to attend a ball and refuse to dance, assigning as his reason that he does not know how. If this is strictly the truth, or if he puts little faith in his ability to guide a light-footed girl with the proper grace and deftness about a crowded ballroom, then his visible duty is to make up as far as possible for his deficiency by talking to, or walking with, ladies of the company in the intervals of their own dancing, and taking them into the supper room and attending upon their wants.

No condemnation is too great for that selfish and, sad to say, not uncommon, man who accepts a hostess's hospitality and requites it by standing in doorways as he looks on, who satisfies his hunger at her supper table, gossips a little with the men and a few of the chaperons, and, after lingering an hour, takes his way home. There is but one greater offender in the social world—the man who can dance but is too lazy and self-indulgent to fulfil this mission and who haunts the smoking room while charming girls sit unappreciated beside their anxious chaperons.

PROPER POSITION IN DANCING

A HOSTESS expects every man among her guests to do his duty, the whole measure of which is to dance as frequently and as well as lies in

his power. It is not possible or requisite here to attempt an exposition of dancing; it is permissible and probably helpful to suggest that when a young gentleman starts to dance with a young lady he stands before her for a moment bowing slightly. Then, with his right arm, he half encircles her waist, laying his hand not up near the shoulder blades, but just above the waist line, and, to be explicit, directly over the backbone. Her right hand he takes in his left, and turns his face slightly to the left. The modern dances have been freely criticized because of the objectionable method of holding the partner, and also because of the "shaking and wiggling" motions of the bodies of the dancers. It is said that these swaying movements were necessitated by the tempo of the music. However this may be, these dances have now won acceptance if not approval, and it has been demonstrated that they can be performed gracefully and without giving offence to the most squeamish chaperon, when, as is now customary, the dancers remember what is fitting and forbear to emulate the abandon of stage performers.

SUBSCRIPTION DANCES

SUBSCRIPTION dances, while possessing many of the features of both private and public balls, have some details of etiquette that are all their own. A subscription dance is as a rule held in a public hall, a club, or hotel ballroom, and is presided over by a

management chosen from the members of the association that subscribes the money for the expenses of the entertainment. Thus it is a semi-public ball; but the term subscription dance as here used applies only to festivities of such character as the assembly dances, and dancing classes that have a place, during the successive seasons, in the wealthy and fashionable society of our great cities and more important towns.

Every subscriber is entitled to ask a certain number of friends to the periodic dances, or the one great function that the majority in the membership agree to give, and these invitations are issued not less than a fortnight in advance of the entertainment. If a hotel suite is chosen and the design is a formal assembly ball, preparations on the scale outlined for a hostess who gives a splendid private function in rooms rented specially for the occasion, with a supper served at small tables, will be none too elaborate. If it is to be merely an informal dance, ending at midnight, light buffet supper is perfectly adequate.

A group of patronesses must receive the guests at the ballroom door as the servant announces them. In New York it is the custom for the patronesses graciously to shake hands with each guest; while in more formal Boston the woman guest on entering simply makes a bow to each of the patronesses in turn, and then passes on; a man bows profoundly to these matrons. It is not absolutely necessary to take leave of the patronesses at departure.

PUBLIC BALLS

CHARITY and county balls, dances given in country club houses or hotels, and periodic entertainments given by social organizations, at which dancing constitutes the chief diversion, may be properly gathered under the general head of public balls. Though in certain features they may differ one from the other, the etiquette for them all is in the main the same. At a public ball, whether admission is by purchased tickets, such as are issued for the annual charity ball given in nearly every large city, or by invitations distributed by the members of the organization that contributes all the essentials for the entertainment—various committees, instead of a hostess, preside over the function, and on them rests success or failure.

Engraved announcements or invitations are usually prepared and issued from two weeks to seventeen days before the date fixed for the dance. A professional caterer is engaged to supply the supper and servants sufficient to minister swiftly to the needs of all the guests. A supper of meats, hot bouillon, salads, and ices, with coffee and confections, served from a buffet, is always the most satisfactory. And as the unmarried ladies should be accompanied by chaperons, an ample number of chairs, ranged in double rows about two or four sides of the ballroom, will be quite essential.

Ornamental badges, made from a few inches of

satin ribbon and inscribed in gold, silver, or embroidered lettering, with the official position of the wearer, should be prepared and distributed among the men and women who form the various committees. These should be worn conspicuously on the left side of the breast. Cloak rooms, with attendants who will receive, guard, and issue small paper checks for the wraps confided to their care, are a necessary provision for the guests, both men and women. An awning and carpet before the entrance of the public hall or hotel where the ball is given, and a competent liveried servant to give carriage checks and call for the vehicles, are conveniences that the management should not fail to provide.

THE PATRONESSES

WHEN women do not serve upon the committees it is requisite for the gentlemen who have the entertainment under their control to appoint a number of patronesses. Six, eight, ten, or more leading matrons are chosen, and by formal written invitations, issued in the name of the management, request is made of them for permission to engrave their names upon the invitation cards and the honor of their service with the reception committee on the evening of the entertainment. If badges are prepared for the patronesses, one is enclosed with the invitation to act as patroness, or else the head of the management distributes them on the evening of the

ball at the moment the ladies chosen enter the ball-room.

A public ball, as a rule, opens exactly on the hour specified in the invitations. Therefore, ten minutes in advance of the arrival of the first guest the music begins, and the members of every committee must be on hand to greet the ladies who are to assist in receiving and to designate their position, which should be just inside the door opening to the ballroom or in the centre of this room. It is a good arrangement for the patronesses to stand in a half-circle beside the door, with the heads of the several committees at their left, though there is no fixed ruling on this point. A servant in livery announces the guests as they enter, the ladies and gentlemen near the door acknowledging every arrival with courteous bows. If the ball opens with a grand march, the matrons who assist in receiving are led out on the floor and head the promenade, each on the right arm of some prominent member of one or another of the different committees in charge.

The members of committees are obliged, furthermore, to escort the patronesses to the supper room, to introduce guests of importance to them, and to accompany each lady who serves in this capacity to her carriage door when she rises to depart. The directors of a public ball are entitled to make introductions, since they are the hosts of the occasion, to accompany distinguished women guests to the supper room, and to give orders to the musicians.

THE GUEST OF HONOR

IF THE ball is given in honor of some distinguished person, the head of the management goes forward when this person arrives, presents him to the ladies of the reception committee, and escorts him to the box or seat set apart for his occupancy. Throughout the evening some one of the directors of the entertainment should remain near the guest of honor, to bring up and introduce those who may desire to meet him, to see that he is properly served, and that his wants are not disregarded nor his amusement allowed to flag. Finally, when the distinguished guest departs, he must be duly escorted to his carriage.

Not until the ball is over and the last guest has taken his departure are members of the management privileged to relax their vigilance and leave.

GUESTS AT A PUBLIC BALL

THOUGH public balls as a rule begin early, guests are privileged to make their bow before the reception committee at any hour before midnight. Men and women check their wraps in their respective dressing rooms and enter as at a private ball, bowing courteously to those who stand by the door to receive them. A guest is privileged to dance the ball out, or to spend a few moments in merely looking on and then retire without taking leave of those who receive.

At a public ball a young lady returns to her chaperon's side after every dance. Men guests of limited acquaintance may apply to members of the reception or floor committee for introductions. When wraps are resumed in the cloak rooms the attendants will expect a small fee. With these exceptions the etiquette is essentially the same as that outlined for private dances.

THE BALL DRESS FOR WOMEN

FOR a dance or ball matrons young and old and the hostess of the occasion wear their most elaborate evening gowns with short or no sleeves and décolleté, and their hair dressed becomingly. A handsome silk, satin, or brocade gown with train in the mode, with harmonious combination of jewels, is none too elaborate for so brilliant an event.

For a party or an impromptu dance the hostess is still privileged to don an elaborate gown; but where the affair is small and early, in the country, and in summer, a simple gown of silk, net, lace, or organ-die and a few jewels betoken the woman of good taste.

The dress of a débutante, on the occasion of her début, is invariably of white or of some very delicately tinted and cloudlike fabric. Tulle, chiffon, net, and liberty satin are the choicest weaves to select from. The bodice is, in the majority of cases, cut

open, in a square, round, or heart-shaped, over the chest and shoulders; and lace sleeves cover the arms. A *débutante* does not wear jewels in her hair; nor does she wear flashing diamonds or a great display of priceless pearls. As her *début* is usually an occasion when her parents and friends honor her with gifts, she is privileged to wear these tributes of flowers and ornaments with her ball gown. A single string of pearls or gemmed heart hung about her neck will not detract from the simplicity of her costume.

The daughters of a house, when a dance is given, may dress with great elegance, but should be careful to make no effort to outshine their guests. For a ball, a gown of light color, airy substance, cut *décolleté* back and front and short in the sleeves, or provided with lace covering for the arms, is the proper costume. A dancing party does not necessitate such elaborateness of dress and an elbow-sleeved, chiffon, net, organdie, or muslin gown, with the bodice slightly open in front, is a better choice than the costume appropriate to a full ball.

DRESS FOR MEN

WHETHER a dance is given in winter or summer, the men, host and guests alike, wear the orthodox evening costume. At very informal dances in the country the men who gather from their yachts, or club houses, may appear in immaculate white flannels; but under any other conditions the black

“full dress” coat, with trousers to match, white waist-coat, white linen, white lawn tie freshly tied, black socks, and patent-leather shoes form the only possible evening dress for the civilized gentleman. In winter, in the city, a man wears a heavy dark overcoat over his evening clothes; a top hat, or one with a crush crown, or a felt of Alpine shape; and throughout the evening gloves of immaculate white dressed kid are essential. In summer the gloves are not infrequently omitted and at that season a man may decide for himself whether or not they shall be worn. If the ball is a large and handsome affair at a fashionable resort, it is his manifest duty to consider that the delicate gowns and gloves of the ladies will suffer at the touch of his hot and perhaps moist hand and that in consequence he is really not at liberty to leave his own gloves off, however much his own comfort may urge him to do so. Many men obviate this possible injury to delicate tulle and muslin by grasping a handkerchief in the hand that is laid on the lady’s waist. This is well enough where, without formality, young people gather to dance together for a few hours and the young ladies leave their own gloves at home. But under any other circumstances a man must submit to the bondage of gloves. At large fashionable dances, where there is danger of the smooth white kid growing soiled before the end of the entertainment, a careful and considerate man carries an extra pair as religiously as he stows two handkerchiefs in his pockets.

MODERN INNOVATIONS

BEFORE closing this chapter it seems well to make mention of some present-day modifications of long-established usage which have sprung up during the prevalence of the late and present dancing mania. Whether or no these modern dances with the innovations incidental to them are likely to endure, no one can say. But "it is a condition, not a theory, which confronts us," and this condition must be recognized and reckoned with by even the most conservative hostess. There seems to be a growing laxity in the matter of chaperons. Perhaps this is largely because everybody dances now—chaperons and all—and people have begun to suspect that the average matron's oversight of her charge is not to be taken very seriously. It is more difficult nowadays for the young girl to fall back at suitable intervals between dances upon the support of a chaperon, for the dancing is now almost continuous and the chaperons are apt to be only a little less enthusiastic dancers than their charges. So if the young girl does ever happen to seek her chaperon, she is likely to have considerable difficulty in finding her. Consequently, it has become usual to dispense largely with individual chaperonage at private and semi-private subscription dances, to which the young lady comes in the care of her maid. While in the ball-room the protection of her hostess or of the patronesses is usually regarded as sufficient for such occa-

sions. In the case of large public functions like the New York Charity Ball, or even of dances at a private club, the older practice is still adhered to and individual chaperons are regarded in the one case as requisite, in the other as eminently desirable. Still more conscientious should be the chaperonage of those who attend the innumerable afternoon and evening dances of a public—not to say promiscuous—nature, which are held in the ballrooms of hotels and restaurants. These affairs are usually nominally supervised by a matron in the employ of the management. It seems scarcely necessary to say that young girls should not visit such places unattended or in the company of a male escort only. The chaperon should be amply assured of the good repute of any resort of this kind to which she accompanies her charge, and she should see to it that the latter is introduced to no one unknown to herself.

We may imagine the astonishment of a young society woman who should to-day attend a subscription dance after a sojourn of some years upon a desert island. She might even have been forewarned, and become an adept in the modern dances, and still she would be surprised. For, lurking in the neighborhood of the patronesses' line, she would probably encounter a group of disengaged young men which she would come to know as the "stag line." One of these men whom she knew would step forward and lead her to the dance. After one or two turns of the room another old friend would leave the stag line,

and "break in" or "cut in"; that is, interrupt her dance with her partner and claim his place. And so it would go on—the dancing almost continuous—the change of partners more frequent and casual than of yore, unencumbered by the exigencies of the vanished dance-card and by regular return trips to the wing of the patient chaperon "on fixed post."

CHAPTER VII

ENGAGEMENTS AND WEDDINGS

ENGAGEMENTS

THE American girl claims the right to dispose of her own hand in marriage. Consequently her suitor seldom thinks it necessary to gain the formal consent of her parents before asking her the momentous question. This is not a radical departure from the European custom as would at first appear, for as a matter of fact, a young man seldom reaches the point of a proposal without having had his addresses tacitly approved by the more or less cordial attitude of the young lady's family. He is likely to be a frequent and habitual visitor at her house before he ventures to commit himself, and if his attentions are unwelcome it is probable that means will have been found to discourage them before he has reached the point of a downright avowal.

Nevertheless, a well-bred man will, after declaring himself, seek an immediate interview with the young lady's parents or guardian in order to make a very frank statement regarding his affairs and prospects.

THE ANNOUNCEMENT

THE announcement of the engagement comes from the young woman's family. Since there is a feeling against long engagements, it is often withheld until the approximate date for the wedding has been set. It is made as a rule in several ways. The young lady, before the formal announcement, either tells verbally or by note her nearest relatives and her closest friends. The young man follows suit. And it is a matter of courtesy that the parents of each should make known the engagement to their own very intimate friends. Formally, it may be proclaimed at a dinner party or dance, given at the young lady's house, on which occasion her father or nearest male relative announces the news to her guests. More commonly, or in addition, the formal announcement is made in the newspapers. Such an announcement is made in the name of the young woman's parents. It should not be published among the news items, but should be sent to the society editor of the paper selected, and should be signed with the full name and address of the sender.

"Mr. and Mrs. Howard Trumbull announce the engagement of their daughter Jane to Mr. John Hall of Brockton, Mass. No date for the wedding has as yet been fixed, but it will probably take place in October."

Immediately after the engagement is made public, the family of the young man must call upon his

fiancée. This they may do separately or together as is most convenient; but they should each manifest eagerness in paying their visit, and should welcome her into their family with great cordiality. In receiving this call, the young woman is assisted by her mother, for even when the friendship between the two families is of long standing, this first public recognition of the relation existing between the young people is in the nature of a ceremonial. In case the young woman lives at some distance, it is customary for the parents of her fiancé to write cordial notes welcoming her into their family, and when possible, his mother should ask her at once to pay them a visit. If both families live in the same city or town, the parents of the young man invite his intended bride, together with her parents, to a formal family dinner, at which the young woman is placed in the seat of honor at the right hand of the host.

After the announcement the young lady's intimate friends may offer testimony of their interest and good will in the shape of simple little engagement presents. Flowers are suitable for this purpose, but pretty cups and saucers are perhaps the favorite gifts chosen by her friends.

THE ENGAGED COUPLE

THE engaged couple are, of course, the objects of much friendly interest. They should bear themselves with dignity and circumspection, neither

advertising their devotion to each other, nor belittling the just claims which each has upon the other. When they are invited out to dinner, the hostess will, of course, place the man beside his fiancée. But it is not well for them on this and on other social occasions to ignore the existence or the social claims of other members of the company.

The sensible girl will not allow her fiancé to monopolize her time and attention either at home or abroad. Convention is less hard upon engaged couples in this country than it is in Europe. They may go together, unchaperoned, to luncheon at a restaurant, to church, to concerts, or to matinées. In many cities it is considered quite proper for them to attend dances together, or an evening performance at the theatre, provided they are not seated in a box. But it is not supposed to be the thing for them to dine together at a hotel restaurant without a chaperon. In these matters, however, circumstances alter cases.

Both parties should be especially careful to give no occasion for jealousy. The girl should not go out with another man, either with or without a chaperon, during the continuance of the engagement. The reverse of this proposition is, of course, also true.

If we except the engagement ring (a diamond solitaire, a cluster of diamonds, or diamonds set with other stones), it is not advisable for expensive presents to be given or received either previous

to or during the engagement. Books, candy, and flowers are correct as presents, but the engaged couple should not go much beyond these. Articles of wearing apparel, except gloves and ties, are not supposed to be suitable presents.

THE BRIDAL SHOWER

IN LARGE cities the bridal shower is sniffed at as provincial. But the custom is still observed in the smaller cities and towns. And a pretty custom it is when not invoked too often for the benefit of the same person. The idea is, of course, to give the bride's intimate girl friends an opportunity of making small contributions to her new home. The invitations are thus sent out informally not a great while before the wedding. They may be verbal, or the hostess may send out by post her cards, on which she has written: "Shower for Miss Vincent on Thursday at four-thirty." The shower is an afternoon affair arranged by and for girl friends.

THE BROKEN ENGAGEMENT

IF AN engagement is broken, the announcement is made quietly by the young woman's mother, without explanation. Condolences, questions, or remarks of any kind are not desired in such an event, except from the most intimate friends.

The parties to the broken engagement return promptly whatever letters and presents of permanent value they may have received from each other. If wedding presents have already arrived, the former bride-elect should return them to the givers with a formal note, stating only the fact that the engagement has been broken.

THE INVITATIONS

WEDDING invitations are issued not later than fifteen days, and not earlier than four weeks, before the date set for the marriage. Circumstances and not an inflexible rule must be the guide with regard to the list of wedding invitations. For a large church wedding they are usually sent to all those whose names appear on the visiting lists of the two families concerned. They are also posted to relatives and friends of the bride and groom who may be in mourning or traveling abroad; to the important business associates of the groom, and those of the bride's father.

The invitation is engraved on sheets of fine, pure white paper, having a smooth surface without glaze. From year to year the precise proportions of these sheets vary an inch and a fraction in length and width. A good conventional size measures seven inches and one half in length by six inches and a fourth in width, and folds once to fit its envelope. Occasionally the crest of the bride's family is em-

bossed in white in the centre at the top of the engraved sheet and also on the envelope flap; but entwined initials or armorial devices in colors, gilt-edged sheets, etc., are not in good taste. The preferred style of engraving for wedding invitations is now Shaded Old English and Shaded Roman. The medium heavy Script, however, is always good form.

An order to the stationer for wedding invitations includes not only the envelopes into which the engraved sheets are folded, but larger and less expensive ones into which the first are slipped. The first envelope is not sealed; on it is inscribed only the name of the guest for whom it is intended. The second is sealed and stamped and bears the complete address of the person for whom it is intended. When sending wedding cards it is not permitted to make a single invitation serve for an entire household by the economical device of a general address like "Mr. and Mrs. Brown and family." If the heads of the house and their unmarried sons and daughters are bidden, one invitation is sent addressed in this form: "Mr. and Mrs. Brown," one addressed thus: "The Misses Brown," and a third addressed to "The Messrs. Brown." All three invitations, each in its proper envelopes, are posted separately.

The accepted wording of an invitation to a church wedding runs as follows, and is arranged in the order indicated:

*Mr. and Mrs. Charles S. Doan
request the honor of your presence
at the marriage of their daughter
Mary*

to

*Mr. Theodore Dana Hunton
on Tuesday, the twenty-second of June
at four o'clock
at Saint Thomas Church
Fifth Avenue and Fifty-third Street
New York*

or

*Mr. and Mrs. Charles S. Doan
request the honor of your presence
at the marriage of their daughter
Mary*

to

*Mr. Theodore Dana Hunton
on the afternoon of Wednesday, the sixth of October
at four o'clock
Saint Thomas Church
Fifth Avenue and Fifty-third Street
New York*

A bride who is an orphan issues her invitations in the name of her nearest living relative. An unmarried sister, unless a lady of mature years, is the one exception to this rule in favor of the "nearest surviving relative."

When a brother, whether married or not, is the person in whose name his sister's wedding cards are issued, the wording on the cards should run thus: *Mr. Harold Vinton Brown requests the honor of your presence at the marriage of his sister Mary.* A married woman would invite guests to her sister's wedding in this form: *Mr. and Mrs. Thomas H. Brown request the pleasure of your company at the marriage of Mrs. Brown's sister, Mary Stayler Bond, etc.* Grandparents, an uncle and aunt, and a married brother also indicate the exact degree of relationship, together with the young lady's name in full. Should the marriage be arranged to take place at the house of a friend, the wording of the invitations would take this form:

*The pleasure of your company is requested
at the marriage of
Miss Lucy Lidell Forsythe
to
Mr. Jasper F. Fenton
on Monday afternoon the first of January
at half past four o'clock
at the residence of
Mr. and Mrs. John Tuckerman Fields
Fourteen Colorado Avenue*

When a bride has lost her mother or father and the remaining parent has married again her cards are issued in the name of her own parent and her step-parent. In either case, the relationship is left to in-

ference and the invitation reads simply, *their daughter*, as: *Mr. and Mrs. Thomas R. Brown request the honor of your company at the marriage of their daughter, Eleanor Flagler Doan, etc.* When a bride's father is a widower she issues her cards in his name alone.

The chosen formula is engraved on the first pages of the double sheet and never occupies more than that one page. It should be borne in mind, by those who seek to follow the letter of the social law concerning wedding cards, that the wording *honor of your presence* is now employed in preference to any other for a church wedding. In large cities where inquisitive strangers not infrequently attempt to usurp the places of the invited guests and force their way into the church where a marriage is to take place, it has become essential to guard against this imposition by enclosing with every invitation a card of admission. These are slips of white cardboard, four and one quarter by two and one half inches, bearing the inscription:

*Please present this card at
Saint Saviour's Church
On Monday, October the Twenty-fifth*

CARDS TO WEDDING RECEPTION

WHEN a church wedding is followed by a reception or breakfast there is enclosed with the wedding invitation also an engraved card of medium size inscribed thus:

*Mr. and Mrs. Charles M. Morrison
request the pleasure of your company
at the marriage reception of their daughter
Elizabeth
and*

*Mr. Joseph Taylor Beckwith
on Saturday, the eighteenth of October
at half after four o'clock
at Six Young Orchard Avenue
Providence, Rhode Island*

The favor of a reply is requested

Invitations to a midday wedding, followed by a breakfast at the bride's home, are sometimes cast in the English form. In this form the wedding invitation is engraved on a double sheet and then in smaller lettering at the bottom of the page is added, *and afterward at breakfast*, followed by the address of the bride's parents.

In event of a home wedding, the invitations are engraved as for a church ceremony, but in place of the sentence, *the honor of your presence*, the phrase, *the pleasure of your company* is substituted. For a home wedding, where the marriage ceremony is to be performed in the presence only of the immediate families concerned and to be followed by a large reception, the invitations issued take this form:

*Mr. and Mrs. Charles Brewster Dean
request the pleasure of your company
at the wedding reception of their daughter
Lydia Madeline
and
Mr. John Richardson
on the afternoon of Monday, the first of April
at four o'clock
Twenty-one Beech Street*

Along with these reception cards sent to special friends whose presence is desired at the ceremony are sent small cards on which is engraved, *ceremony at half after three o'clock*. These cards are slipped into the same envelopes that carry the reception invitations.

If a wedding takes place in the country and guests are asked from some town or city near by, with the wedding invitations are enclosed small cards which give the schedule of trains that will transport such guests most conveniently to the place where the wedding will occur.

*Train leaves Grand Central Station
for Blythedale at 3.30 P. M.
Returning trains leave Blythedale
for New York at 5.30 P. M.*

When the bride's parents place a special train at the service of their city guests in the invitations sent to these is enclosed a card which serves as a pass, en-

titling the bearer to a seat in the reserved coaches. The usual form for this card is:

*The special train leaves
Grand Central Station for Blythedale
at 3.30 P. M.*

*Leaves Blythedale for Grand Central Station at 6 P. M.
Please present this card at the station door.*

Now and again wedding cards are sent out on which, below the polite formula of invitation, the engraved words appear, *the favor of a reply is requested*. This is the practice in case of a country wedding when a special train to transport city guests is engaged and the host and hostess wish to know for how many persons accommodations must be provided; it is also the practice when a city house wedding is celebrated. An answer is not infrequently asked on wedding breakfast invitations; but rarely or never when the invitation is merely to witness the church ceremonial. Wedding invitations engraved by fashionable stationers now show instead of the letters R. S. V. P., the full phrase, in English, *the favor of a reply is requested*, or *please reply*.

INVITATIONS TO SECOND MARRIAGES

CARDS of invitation to a woman's second marriage take the same form they would have if it were her first. In the name of her parents or nearest

living relative the cards are issued and her own name does not appear as on her first wedding cards. It is true that her own first and middle names appear, but they must be supplemented by the surname of her deceased husband, thus

*Mr. and Mrs. Horace Dunham
request the honor of your presence
at the marriage of their daughter
Mrs. Eleanor Folsom Craig
to
Mr. Harold Parker Strange
on Tuesday, the tenth of December
at twelve o'clock, at
St. Margaret's Chapel
Elm Avenue*

If on the occasion of her second marriage a woman has no near relatives to serve as hosts and sponsors for her, she may issue her cards in this form:

*The honor of your presence is requested
at the marriage of
Mrs. Mary Foster Archbold
to
Mr. John Grey Pendleton
on Monday, the fifth of October
at four o'clock
Church of the Redeemer
Baltimore, Maryland*

ANNOUNCEMENT CARDS

ANNOUNCEMENT cards are employed when a marriage has been celebrated quietly in the presence of a few persons. They are posted on the day of the wedding to all relatives and friends of bride and groom. The announcement is engraved upon sheets of white paper similar in size and texture to those used for wedding invitations. The information of a marriage is conveyed thus:

*Mr. and Mrs. Charles Dean
announce the marriage of their daughter
Florence
to
Mr. Henry Griswold
on Thursday, the third of October
Nineteen hundred and twenty
Cleveland, Ohio*

A large joint card of the newly married pair is very often enclosed with every announcement. This card bears the address of the bride and groom and the date on which they will be ready to receive their friends. The announcement of a widow's marriage can be properly made in the above form, using her Christian name, followed by the surname she bore during her first husband's lifetime.

When announcement cards are not issued in the

name of the bride's nearest relatives, they should be engraved thus:

*Mr. Gerard Baxter Goodman
and
Miss Frances Littig Burnham
have the honor of announcing
their marriage
on Saturday, the fifth of October
nineteen hundred and twenty
Baltimore, Maryland*

ANNIVERSARY INVITATION

INVITATIONS to a wedding anniversary may betray, by delicate ornamentations, the significance of the occasion. They are engraved on sheets or cards, and they may display the raised entwined initials of husband and wife and give in one upper corner the year of the marriage and in the opposite upper corner that of the anniversary to be celebrated. For a silver wedding the lettering may be in silver. The following are approved forms:

1895

F.S.

1920

*Mr. and Mrs. Warren Archer Stanton
request the pleasure of your company
on the evening of Saturday, the third of June
after nine o'clock
Forty Oak Street*

OR

1895

1920

*Mr. and Mrs. Warren Archer Stanton
request the pleasure of your company
on the twenty-fifth anniversary of their marriage
on Tuesday afternoon, the third of June
from four until seven o'clock
Forty Oak Street*

RECALLING WEDDING INVITATIONS

WHEN a death, an illness, or an accident necessitates the curtailment or postponement of a wedding celebration for which invitations have been issued, the parents of the bride notify the invited guests of the change in the programme by promptly issuing printed cards recalling the invitations or announcing the postponement of the wedding. Such announcements can be issued under a time limit of twenty-four hours by a stationer who, in simple lettering, prints on cards the size of those used in correspondence the terms of recall as follows:

Owing to the sudden death of Mr. Theodore Hunton's father Mr. and Mrs. Theodore Hunton beg to recall the cards issued for their daughter's wedding reception on May the twentieth at Six Oak Street.

ANSWERING WEDDING INVITATIONS

IT IS not essential to send a written reply to a wedding invitation unless the cards include a breakfast or luncheon at the home of the bride, or indicate explicitly that an answer is desired. Cards to witness a large church function only need no reply. The invited guest attends or not as the case may be, since an invitation to the church is hardly regarded as a proffer of hospitality. Cards to a church or home wedding followed by a reception need no written answer if their recipient expects to attend; the presence of the person invited serves as an acceptance. When it is impossible or inconvenient to attend a home wedding or wedding reception, the invitation must be politely acknowledged by posting or sending by hand, the day of the marriage, two visiting cards addressed to the bride's parents. The response to a wedding invitation bearing the words *Please reply* should be made promptly and formally. An acceptance may be in the following form—written on the first page of a sheet of note paper, and addressed to the parents of the bride:

*Mr. and Mrs. Hugh M. Girton
accept with pleasure the kind invitation of
Mr. and Mrs. Charles B. Doan
to the wedding of their daughter
on Monday afternoon, the fifth of October
at four o'clock*

Regrets may be expressed thus:

*Mr. and Mrs. Hugh R. Girton
regret their inability to accept the kind invitation of
Mr. and Mrs. Charles B. Doan
to the wedding reception of their daughter
on Thursday afternoon, the fifth of October
at four o'clock*

Cards to a silver or golden wedding reception do not require a formal written acceptance unless a reply is requested on the engraved invitation. The presence of the guest acknowledges the receipt of the cards and acceptance of the invitation, while regrets are adequately expressed by posting visiting cards addressed to the host and hostess the day of the function. When a married couple post their cards, two of the husband's cards are inclosed with one of the wife's. An unmarried woman posts but one of her cards. An unmarried man posts two of his cards.

Announcement cards need no acknowledgment, though punctilious persons leave cards or call on the bride's parents within two weeks after receiving the formal notification of the marriage. Not infrequently the friends of the newly wedded pair answer an announcement card by a brief note of congratulation addressed to the bride or groom. This can be done when the friends live at a distance from the scene of the marriage. Another course very often wisely pursued when announcement cards are re-

ceived is that of promptly posting a visiting card to the bride or groom, or to both, with the words, *sincere good wishes* or, *heartly congratulations*, written thereon.

WEDDING EXPENSES

IN SOCIETY to-day the father and mother of a young lady about to marry assume, with few exceptions, all the costs and responsibilities in connection with the suitable celebration of her wedding. The specific expenses and duties that their position impose on them may be enumerated thus: the engraving, addressing, and posting of invitations or announcement cards; every detail of the bride's wedding dress; the music and flowers and awning at the church; the servant on duty at the church door; the carriages that convey the bride and bridesmaids to the church, and the reception or breakfast following the church ceremony.

With the bride and her family, therefore, rests the decision as to whether her wedding is to be celebrated quietly at home or with formality at church, as well as all points concerning the music, decorations, and the extent and type of festivity that shall follow the religious rites. No longer is it incumbent on the bride's parents to provide their daughter with the linen for her new home, though it is certainly customary for them to do so; and furthermore, they are not required to put carriages at the disposal of wedding guests except when the guests are asked from

town to a wedding in the country. Then the bride's father is of necessity obliged to have carriages in readiness to meet them at the railway station, to convey them to the church, and afterward to the reception, and again to the railroad station. This arrangement need not be mentioned in the invitations. Guests who are country residents may be expected to provide their own carriages as in town. If the bridegroom himself is not a country resident, the bride's father may place a carriage at his disposal, to convey the bride and himself from the church to the house, and again to the railway station after the reception.

In the event of a country wedding it is not often that the family of the lady concerned can afford to provide a special train for the convenience and comfort of the guests arriving from a distance; but where the bride's father is a man of wealth this luxury is not an uncommon adjunct to a large out-of-town wedding, and the invitations contain special cards that entitle the guests to seats in the special train, directions concerning which are given in the section on wedding invitations.

THE BRIDE AND HER GIFTS

AS SOON as her invitations are issued, a bride-elect will daily find herself the recipient of gifts. She must personally return, by note, prompt and graceful thanks for every article as soon as possible

after it arrives. Unless prevented by illness there is no excuse for her delegation of this task to another; and none but an inconsiderate or ignorant person will fail in this duty or postpone its fulfilment, no matter how modest the offering may be or from whom it comes. The following simple modes for expressing appreciation of a wedding gift may be utilized:

20 *Bellevue Terrace,*
May the twenty-sixth.

My dear Mrs. Holland,

Please accept my warmest thanks for the beautiful set of plates which you so kindly sent me. Charles is no less appreciative of your kindness than am I, and wishes to join me in my thanks both for your lovely gift and your good wishes.

Sincerely yours,
Mary Atwood Folsom.

Hillwood,
September the tenth.

My dear Mr. Maxwell,

I can not tell you how much pleased I am at your charming gift and at the fact that you should have remembered me while so far away. Thank you very much for your good wishes for my happiness. It will, I am sure, prove as great as I can desire.

Again with sincerest thanks, believe me,

Sincerely yours,
Janet Lewis Thompson.

Wedding presents are not infrequently displayed on the day of the marriage and during the reception; this is especially the practice at country weddings, where there is apt to be no opportunity for showing them before the wedding. The gifts are arranged in a room on the drawing-room or bedroom floor, but always without the card of the donor. In town it is the custom at present to show the bridal silver, jewels, etc., on an afternoon two or three days before the wedding. The bride's mother then sends out brief invitations on her visiting cards, asking in the friends and relatives, and especially those who have sent gifts, to inspect the wedding presents. When this course is followed an exhibition is, naturally, not held again on the wedding day.

SELECTING THE BRIDAL ATTENDANTS

IT IS a bride's privilege to decide how many persons shall compose her escort to the altar; and with her rests the choice not only of the maid, the matron of honor, the bridesmaid, but her pages or flower girls. There is no rule yet as to the exact number of attendants at a wedding. Rarely do more than twelve bridesmaids appear at even the most elaborate church function to-day; and for a house wedding one maid or matron of honor suffices. Pages and flower girls seem now no longer an essential part of an extensive bridal train, though they do occasionally serve; and from six to twelve ushers

can effectively care for the guests at even the largest wedding. The bridesmaids invariably form a representative group of the bride-elect's dearest relatives and friends; but, if possible, a sister of the groom is invited to make one in her maiden escort. The maid or matron of honor is the bride's sister or her intimate friend; and the pages and flower girls, when these pretty servitors appear, are chosen from the young members of the bride's or the groom's family.

As soon as the marriage day is set, it is customary to select the favored few whom the bride wishes to take part in the wedding procession. Courtesy demands that she call formally on the young ladies she desires so to honor and ask them to serve. Having in consultation with her mother decided upon the costuming of her maids, she gives them, when calling to ask their good offices, the details of the costume which each must wear, its color, fabric, and design. A young woman of wealth may present all of her maids with their gowns complete or give them the pretty additions to their costumes, such as hats, shoes, gloves, and handkerchiefs. It is not, however, necessary for her to do this, though she should present everyone in her train with a souvenir of the occasion. In England to-day (and formerly in America) this duty falls to the lot of a groom. But it certainly seems more fitting for these testimonials of gratitude and affection to come from the bride herself, and nowadays by her they are invariably given. Bracelets, brooches, pendants,

are first in the list of trinkets that a bride may choose so to bestow. These souvenirs should not only be alike in value and design, but they should be suitable for use at the wedding. If the bride gives a farewell luncheon or dinner to her maids, the souvenirs are presented then. If not, they may be sent on the morning of the wedding, the sender's visiting card being enclosed with each one. It is not obligatory for a bride-elect to entertain her girl friends at luncheon, but there is a growing prejudice in favor of some last festivity in her father's house.

The bride-elect does not choose the best man or the ushers, though one or two of the latter are apt to be selected from her friends. When they have been asked and have consented to serve, she gives them careful directions as to the part they are to play in the wedding procession and seating of the guests. On the morning of the wedding the bride sends to the house of every gentleman in her escort the boutonnière she wishes him to wear. These buttonhole bouquets are most of them made of whatever white flower predominates in the bridal decorations—white carnations, white sweet peas, white rose buds, as the case may be.

WEDDING REHEARSALS

BEFORE the celebration of an elaborate wedding in church the bridal party and the attendants should practice for the bridal procession. To call

a rehearsal the bride ascertains the day and hour in the afternoon or evening when it will be possible to assemble the greatest number of her bridesmaids and ushers and then by notes or verbal request appoints the time and place for their assembling, and gives orders for the opening of the church. The bride's mother may take occasion to entertain the young people at a dinner or buffet supper after or before the rehearsal, but this is not necessary. Any afternoon or evening agreed upon the persons chosen may gather at the church and practise the designed order of procession, until its prompt and graceful conduct on the wedding day is insured.

SETTING THE WEDDING DAY AND HOUR

WEDDINGS are celebrated the year around, for to-day there is little or no belief reposed in the old-time superstition that ill or good luck will befall a couple according as they choose an unpropitious or traditionally fortunate season in which to pledge their marriage vows. Fashion, however, decrees in favor of spring or autumn, when the weather is apt to be mild and sunshiny and the flowers are in full glory, and June and October, for this reason, are the favorite bridal months in the twelve. Lent is usually the only period when no weddings of any splendor are celebrated. A tradition, that is the outgrowth of ancient superstitious fear, still maintains the unluckiness of Friday; but all other

days of the week, save Sunday, seem equally favored by brides.

Any hour, moreover, between half-past ten in the morning and nine at night is perfectly fitting to celebrate, with a greater or less degree of conventional pomp and circumstance, the plighting of marriage vows.

Weddings that are celebrated before twelve o'clock are as a rule, however, small family affairs, conducted at that hour to facilitate the departure of the bride and groom on a suddenly planned journey, or because mourning or illness prevents a more elaborate recognition of the occasion. A wedding of the most extreme fashion is usually celebrated at high noon, or twelve o'clock precisely, in imitation of the English custom, though the greater number of marriages every season occur in the afternoon.

All things considered, society has chosen wisely in favor of the marriage solemnized at four or five of an autumn or spring afternoon, when the majority of invited guests are at leisure to appear at the church, when an easily conducted reception can succeed the ceremony, and when ample time is afforded the bride and her mother to prepare every detail of the designed entertainment. Evening weddings are neither so fashionable nor so frequent now as in former times, for the very good reason that they are not so easily or effectively managed as day weddings.

PREPARATION FOR A CHURCH WEDDING

WELL in advance of the wedding day the bride and her mother discuss and settle with the church organist what musical selections shall be played at the entrance and departure of the bridal procession. If there are to be elaborate decorations a florist must be consulted and given explicit directions. If the time is the spring and the place a city, the chancel is banked with fine palms and there are vases of flowers placed on the altar, wreaths draped about the reading-desks, chancel rail, and choir stalls, and a rope of flowers cast across the centre aisle in place of the traditional white ribbon. If the marriage takes place in a picturesque village church, the most admirable decorative effects will be secured by the use of flowers from the field or the neighboring gardens; and in such a locality only when the weather is bad need an awning be placed at the church door. In the city an awning is one of the requisites of large, fashionable weddings, whether the weather be fair or foul. Under the awning a strip of carpet is laid from the pavement's edge to the church door and a man in livery is always stationed to open the doors of carriages and automobiles to give checks for identifying them, and to call the vehicles when again needed. Half an hour before the time appointed for the ceremony the church doors should be opened and the decorations should be in readiness, the organist should be at his instrument, and the ushers

be ready to show the guests to their seats. For a small and simple city wedding the awning and carpet are unnecessary; the sexton prepares and opens the church and sees that everything is in readiness.

WHEN A WHITE RIBBON IS USED

THE first two, four, six, or eight pews nearest the chancel and to the right and left of the centre aisle are always reserved for the accommodation of the bride's and groom's families and their nearest friends. Whether or not a length of white satin ribbon or a wreath of flowers shall form a barrier between these favored few and the rest of the company is a question that a good many brides now answer in the negative, preferring to draw no such obvious distinction between their friends. In consequence, at many a wedding the ushers are instructed merely to reserve pew space for the families of the bride and groom, and seat all other guests as conveniently and comfortably as possible; but the white ribbon does sometimes play its part at a wedding; and then to every usher must be given a list of those persons entitled to sit above the barrier, or else—and this is a more convenient device—there must be enclosed in the invitations to those selected to sit above the ribbon a card bearing the number of the pew which the recipient is appointed to occupy in the circle of honor.

A FASHIONABLE CHURCH CEREMONY

A BRIDE should make every effort to appear at the church door exactly on the stroke of the hour named in her invitations and with this object in view her maids and the maid of honor should be directed to assemble in their carriages or automobiles in good time before their friend's door. Anticipating her daughter's departure by a few moments, the bride's mother drives, with those of her children who are to take no part in the bridal procession, to the church, and on the arm of the head usher she walks to her seat—in the first pew to the left, at the top of the centre aisle. As soon as all the bridesmaids appear before the door, the bride enters her car or carriage with her father, and bringing up the rear of the line of vehicles, proceeds immediately to the church. When these carriages arrive before the church, the way under the awning, the vestibule, and the centre aisle are cleared of guests by the ushers; the doors of the vestibule leading into the church and into the street are closed; and the bride and her maids, having left their carriages, assemble in the vestibule. As soon as the bridal carriages draw up at the church door, news of their arrival is sent to the groom and the organist is warned to be on the alert for a signal to be given by the opening of the doors at the foot of the centre aisle. When the procession is in readiness, the sexton and his assistant open wide the vestibule doors and then



DECORATIONS FOR CHURCH WEDDING

as the wedding march peals forth the ushers, walking two and two, advance first toward the chancel, followed by the bridesmaids in similar order. Behind these moves the bride, leaning on the arm of her father or nearest male relative and immediately preceded by her maid or matron of honor, who walks alone. Arriving at the foot of the chancel steps, the ushers break ranks, one half of their number moving up to the right and the other to the left, thus forming segments of an arc on either side of that point where the bride and groom are to stand. The bridesmaids do the same, passing up higher into the chancel between the ranks of the ushers, to stand, one half at the top of the line of gentlemen on the left and the other half at the top of the line on the right, and thereby completing the crescent that seems partially to enclose or frame the chief bridal group. At the foot of the chancel steps the bride slips her hand from the arm of her father and puts it into the right hand of the groom, who has advanced to meet her, and thus she is led between the two lines of bridesmaids and ushers, her maid of honor on the left and her father behind her, to her place before the clergyman. Arrived at this point, she draws her hand from the arm of the groom and the religious rite begins. During the preliminary exhortation the maid or matron of honor stands at the bride's left, but a pace in her rear, and her father remains, until the moment of giving her away, directly behind either the maid of honor or his daughter. Just as the mo-

ment for this ceremony arrives, the bride usually gives the maid of honor her bouquet or prayer-book, and when the clergyman inquires *Who giveth this woman to this man?* the father, advancing between the bride and groom, takes his daughter's right hand, lays it in that of the groom, bowing his acquiescence as he murmurs, *I do*. He then immediately steps down to the first pew at the left of the aisle, to find a seat beside his wife. When the ring is to be adjusted, the bride slips back the finger of her glove; or gives it to the maid of honor. Not until the final blessing is spoken does she accept her bouquet or replace her glove.

The rite all spoken, the bride turns to leave the altar, placing her left hand on the arm of her husband. At that moment the organ peals forth another triumphant wedding march, and leading the way the happy pair move down the aisle, followed by the maid of honor or matron of honor, walking alone, unless by the arrangement of the bride she takes the arm of the best man. If she does so, then the bridesmaids follow her, each on the arm of an usher. But as a rule, the procession is reversed, the maid of honor following the bride, the bridesmaids walking behind her, two by two, followed by the ushers. When the bride and groom reach the church door, their carriage or automobile should be found awaiting them. Entering it, they drive off at once, followed by the best man and the maid of honor in another car or carriage. Then the maids and ushers leave

the church and take carriages in the order in which they came down the aisle, and drive off in rapid succession after the bride and groom. As soon as the wedding party has passed down the aisle, the bride's family follow and in turn drive off; but not until the whole bridal party and the special guests have passed out are the church doors opened wide and left unguarded to permit the departure of the guests in general. Music is played by the organist until the last seat is vacated.

Such is the simplest method of celebrating a fashionable church wedding, a method on which the preferences of every bride play almost countless variations. It is, for example, a frequent and a pretty practice for the bride to be preceded from the altar by a pair of little girls, who strew rose leaves from delicate baskets in her path while her train is borne by pages in satin court costumes who carry wands wreathed in white ribbons. Weddings are sometimes prettily varied by having all the bridesmaids enter first from the vestry room door, proceeding down the centre aisle and there meet the bride and escort her to the altar. In the grouping of attendants in the chancel various changes are possible and sometimes requisite. If a bride, as is not infrequently the case, has no other feminine attendant than a maid of honor, the ushers may precede her to the altar or not, as she herself wishes and directs. If they do not, then the head ushers hasten from the church to the home of her parents, in order to meet

her and the groom on the threshold and give them welcome, and the maid of honor walks down the aisle on the arm of the best man. When a bride has no maid of honor and no bridesmaids, her father remains beside her throughout the ceremony and holds her bouquet and glove when the ring is placed. When a bride is to be given away by her mother she does not walk up the aisle with her mother, but on the arm of a young brother or quite alone, and when the clergyman asks who gives her away, the mother merely rises in her pew, bows her acquiescence, and reseats herself. While going up and down the church aisle, a bride should preserve an air of quiet dignity, looking neither to right nor left, and making no attempt to recognize or discern the friendly faces that border her path.

HOME WEDDINGS

EXCEEDINGLY elaborate and fashionable weddings are frequently solemnized nowadays in the home of the bride or in hotel drawing rooms; as a rule in the presence of but a few near relatives, and followed a half hour later by an elaborate reception and breakfast at which many friends appear. As it is difficult to manage an effective bridal procession in any but the most spacious houses, few home weddings are celebrated with a train of bridesmaids. This, however, is not an impossible achievement, and beautiful weddings have been conducted in country

houses by utilizing the most spacious room on the drawing-room floor as a temporary chapel, embowering one end of it in flowers, measuring off an ample aisle space by white ribbons, and to the sound of the wedding march from a concealed orchestra, marshalling the bridal party down a wide stairway, through a broad hall, and so into the presence of the guests and clergyman. This is done frequently in country neighborhoods when the only church is at an inconvenient distance from the bride's home. In the city a home wedding is apt to be the choice of a bride who rather shrinks from the expense, labor, and publicity that a church wedding entails. Or a home wedding is sometimes necessitated by the fact that the bride and groom profess different religious creeds. At even the most ceremonious home wedding, held in the ordinary city house, the bride is rarely attended by more than two bridesmaids; frequently and preferably by a single maid of honor. In preparation for the event all the lower floor or living rooms of the house are set in order and adorned with flowers, and a floral arch or a temporary altar is erected in that room where the bride and groom are to be married. A quarter of an hour before the marriage takes place guests begin to appear, and the bride's mother, standing by the drawing-room door and assisted by her husband or some of her sons or daughters, receives them. As soon as the groom, the best man, and the clergyman arrive, they are directed by the servant at the door to a room placed

especially at their disposal, where the clergyman may don his robes, and where the three remain until the time draws near for the ceremony. When the bride is ready to proceed to the altar, a message to that effect is conveyed to the groom, his attendant, and the clergyman, and they then go at once to the drawing room and stand waiting for the bride. At the head of the stairs the bride is met by her father, who gives her his arm and, with the maid of honor preceding them, they descend and enter the drawing room. At this moment the orchestra of stringed instruments, that has played in its secluded corner during the arrival of the guests, receives a warning and begins the wedding march. Just before the bride reaches the threshold of the drawing room white satin ribbons are drawn down through the crowd of guests by, perhaps, two of her young brothers or sisters, or by little pages, so as to form a lane reaching from the door she is to enter by to the place where the groom and the minister stand awaiting her. Guests fall away naturally to either side of these barriers, and the mother and the immediate family of the bride move so as to stand on her left and the nearest to her of all the persons outside the ribbons.

The other of the ceremony is identical with that of the ceremony at a church wedding. As the last blessing is given the white ribbons are hastily rolled up. The clergyman then offers his congratulations and at once makes his way out to take off his robes. Or, if he wears no special robes, he quietly slips from

his place and the bride and groom step into it, facing the assembled company. The bridal attendants, if there are any, face about in the same way, maintaining their position near the bride, and the reception or breakfast proceeds.

THE WEDDING RECEPTION

A FASHIONABLE wedding celebrated in the afternoon or in the evening is followed by a reception, whether the marriage takes place in church, at the home of the bride's parents, or in hotel drawing rooms rented for the occasion. A bridal reception differs from that given in honor of a *débutante* only in respect to certain minor details. The drawing-room floor is opened to its fullest extent and adorned with flowers. For an afternoon reception artificial light is only used in the city and when the day is dark. In spring or summer in the country, if the bride's home is set in the midst of pretty lawns and flower-beds, the reception can very effectively be carried out exactly after the manner of a garden party, the bride and groom standing to receive their friends under the trees, while refreshments are served from tables placed beneath striped awnings. On a table placed conspicuously in the main hallway are heaped small white boxes filled with rich fruit cake, each bearing in gilt or silver the initials of the surnames of groom and bride. These are prepared by the caterer, one for every guest, and are meant

to serve in the place of the slice from the bride's loaf to which, in other days, every guest was entitled and now is rarely seen at any wedding. Frequently the confectioner is ordered to erect from pastry, sugar, and gilded loaves a splendid "bride's cake" to occupy the centre of a table in the dining room; but this is a hollow sham, not to be cut, and contains no ring or thimble. Occasionally at weddings a bridal register, bound in white, having initials of the bride and groom and the date in gold lettering on the cover, is placed, with pen and ink, in the hall or library. The dozen or more blank pages of this volume are filled with the signatures of the guests.

HOW THE BRIDE RECEIVES

ARRIVING after the church ceremony at her parents' house, the bride, with the groom, goes at once to the drawing room. As her maids and nearest relatives appear she receives their kisses and expressions of congratulation. Then the bride and groom stand together under a group of floral wedding bells or before a screen of flowers, the bridesmaids forming a line or group to the left of the bride. The parents of the bride stand together near the door by which the guests enter, and the father and mother of the groom are conspicuously present at some other point in the room. Guests are not announced at a wedding reception, but are allowed to join at once the line rapidly passing in review before the bride



DECORATIONS FOR HOUSE WEDDING

and groom, the ushers taking care to see that all strangers to the bride are properly introduced. The bride greets everyone with extended hand and cordial thanks for his kind speeches. To those who address her briefly she need only say, *How do you do; thank you so much. I am so glad that you could be present, or, how kind of you, indeed, I feel that I have nothing left to wish for.*

While guests are still arriving the bride and groom are not privileged to leave their places. When no ushers are at hand to make introductions, the bride presents her husband to those of her friends whom he does not know, exacting from him a like service when his friends arrive. It is quite easy for her to say, *You have not met my husband, I think, Miss Blank? George, Miss Blank is saying the kindest things to us both, or, How do you do, Mr. ——. Pray let me introduce my husband, who I believe has not yet met you.*

It is a mistake for a bride to detain a friend for even a short conversation as long as guests are pressing forward for recognition. Throughout the reception the bride's mother must not leave her place in the drawing room. Nearly every guest will wish to speak to her before or after greeting the bride and groom, and, however deeply her feelings may be stirred, she must make every effort to maintain a calm and cheerful expression before her friends, greeting everyone with a kindly handclasp and responding with a few gracious words to congratulations on the

successful conduct of the church ceremonial and the beauty of the bride.

There is no special obligation for the host of the occasion to remain at his wife's side throughout the reception. Ordinarily he receives with her for a half hour or more, and then devotes himself to bestowing friendly attention and talk where they are most needed, finding chairs for matrons in the dining room, seeing that their wants are satisfied, and so on. He gives special attention to the mother or the nearest woman relative of the groom present. If the bride enters the dining room at all, she does so on the arm of her husband. Frequently she prefers to keep her position in the drawing room until the time draws near for her departure. Then she disappears quietly, with a sister or one or more of her bridesmaids, and returns in her traveling gown to find her husband awaiting her at the foot of the stairs, along with the ushers, bridesmaids, her family, and those friends who linger to see her departure. Of these she takes leave, last of all embracing her mother, and drives off with her husband amid showers of confetti and satin slippers.

EVENING WEDDING RECEPTIONS

ALL the foregoing rules, as far as practicable, apply also to a reception held in the evening. Often nowadays we hear of a wedding followed by dancing, a custom which has been revived of late.

When a bride wishes to dance at her wedding, she first receives her guests in the usual manner. Then after the majority of persons invited have arrived, she dances once with her husband, before leaving to make her preparations for departure.

WEDDING BREAKFASTS

A WEDDING breakfast is a function not to be attempted unless the invitation list has been limited to the bridal party and a few near relatives and particular friends, or unless the bride's parents are people of means and have a large house or can afford to secure for the occasion an ample suite of apartments in a hotel restaurant or club. At so few wedding breakfasts or luncheons are guests seated at one long table that this form of entertainment need not be considered here. The practice that now prevails, and probably will prevail for many years to come, is in favor of the seating of guests at a number of small tables in one or more rooms on the drawing-room floor. The assistance of an accomplished caterer is almost imperative if a wedding breakfast is ventured upon; and as all those invited to breakfast may be requested to answer their invitations, the hostess of the occasion can give the caterer the exact number of persons for whose needs he must provide. Unless it is in the depth of the winter and the day proves very dark, the breakfast should not be eaten by artificial light. Music is

usually supplied, and is placed as for a reception. In the room or rooms where the tables are spread there are ample floral decorations—tall palms distributed among the furniture and bowls of flowers on every table add much to the beauty and gayety of the scene. An ample force of men servants in evening livery is required in order that proper attention be given to all the guests. One table, larger than the others, placed in the centre or at one end of the dining room, and especially decorated with white and green, is reserved for the bridal party. No other seats or tables are apt to be reserved; nor are place-cards often found at other covers, since it is more convenient to let the guests choose their seats and tables as they like or under the guidance of the waiters.

Whether the wedding breakfast follows a church or a home ceremony, the bride and groom and their parents receive in a drawing room, as directed in the paragraphs concerning receptions. When all the invited guests have arrived, the doors of the dining room are opened, and the bride and groom enter first, the bride on her husband's arm. The ushers and maids of honor follow; then the bride's father takes in the groom's mother or nearest woman relative present, and finally the guests in general enter in the order that pleases them best. The men do not give the women their arms, but the hostess lingers to see that no woman is without an escort. As a rule, the hostess goes in last, on the arm of the

groom's father; and the breakfast is served in its regular courses.

If the bride cuts a cake, the first slices are given to those at the bridal table; but at a breakfast a cake is rarely or never served. Instead, the boxes of plummy loaf are supplied in the hallway.

THE GROOM

IN THE selection of the best man the groom consults his personal preferences entirely, choosing for his supporter an intimate friend or his own brother. Though tradition and custom still hold in favor of a bachelor best man, a married friend or relative is not ineligible to this office. In consultation with his fiancée, the groom makes up the list of ushers when a church wedding is to be solemnized, for though the lady may select some of these attendants, to the groom falls the duty of requesting them to serve. Quite unceremoniously, in the street or business office or through the medium of a brief note, a gentleman asks his friends and those of the bride to act as best man and ushers. The fees for the marriage license and the clergyman, and for the sexton for opening and lighting the church, are paid by the groom. If more than one clergyman officiates at the marriage then both will expect substantial recognition of their services. Not less than ten dollars is given by the man who has sufficient means to justify his entering the married state, while twenty-five

dollars is the minimum fee in fashionable society. As regards the friends or relatives of the bride or bridegroom asked to officiate, it rests with the bridegroom to determine whether to give some memento of the occasion, such as a piece of silver plate or something equally valuable, or a money fee corresponding to that given to the rector or vicar, although oftener than not, when the relationship is a very near one—that of brother or uncle, for instance—this recognition of services is dispensed with. In addition to paying the fees above mentioned, the groom must tip the sexton, if the church is opened for a rehearsal; and he must provide the marriage ring, the bride's bouquet, the bouquets of the bridesmaids, and the neckties and gloves for the best man and the ushers. The sleeve links or scarf-pins that he gives to the best man and ushers as souvenirs seem nowadays to be almost as essential as the clergyman's fee. The groom sends carriages to convey the ushers to and from the church and he provides not only the carriage in which he and his best man go to the church, but also the one in which he and his bride drive away after the ceremony. The groom should play the part of host to a best man who has to come from a distant place in order to serve. If both groom and best man come from a distance for the wedding and travel on together the groom is entitled to offer to pay the best man's traveling expenses and to assume at the hotel where they are staying the burden and privilege of a host, though this is not an obligation.

THE FAREWELL BACHELOR DINNER

IN FASHIONABLE society this is an habitual but certainly not a necessary feast, given by the groom in the week or fortnight preceding his wedding. It is celebrated either at his home, at his favorite club, or in the private dining room of a hotel. To this the ushers and the best man are invited, in addition to any other male guests he may desire. At the table, the best man is seated on the host's right hand, or assists in doing the honors at the foot of the table. At their covers are placed the souvenirs for the ushers, and whether other toasts are drunk or not, one to the bride is never omitted, the host proposing her name and all the guests rising glass in hand to do her honor.

It is a rule for the neckties and souvenirs for the ushers and best man to be given them on the occasion of the farewell dinner. They are done up for every guest in boxes tied with white ribbons and laid on or beside their plates. When the list of guests includes other guests than the best man and ushers, these souvenirs are best handed to the persons for whom they are intended when they make ready to depart.

When no farewell dinner is given the souvenirs are distributed the day before the wedding. They should be as nearly alike as possible except that for the best man a more handsome and distinctive memento is usually chosen.

THE GROOM AT THE WEDDING

A GENUINELY considerate man does not, when an elaborate ceremonial has been arranged, attempt to see his bride on the wedding day until she comes to him at the altar. If a twelve o'clock wedding is planned, he will find it most convenient to breakfast with his best man and drive with him to the church. If an afternoon ceremony is arranged, they would lunch together, and arriving at the church a quarter of an hour before the ceremony, go in by a side door to the vestry room, there to wait news of the bride's coming. To the best man the groom gives the fee and the ring, the first in form of a single gold coin or a crisp new bill or a folded check.

When the signal is given that the bride is at the church door, the groom, with his gloves and hat in one hand (if he carries his hat into the chancel at all), walks into the chancel behind the clergyman, followed by the best man. Outside the communion rail, to the left of the minister, he stands facing the congregation until the bride appears. Giving gloves and hat to the best man, he moves down to the foot of the chancel steps to meet the bride, extending his right hand as she draws near to lead her to her place at his left and facing the clergyman. Just as the time for adjusting the ring arrives, the best man places it in the palm of the groom. As soon as the ceremony is concluded, the duty of the newly made husband is to wheel about and, facing the congregation, draw his

wife's hand through his arm. Accepting his hat and gloves from the best man, he, with his wife beside him, walks at once down the aisle and out to the street, and drives away. He may, however, leave his hat and gloves in the vestry room, in which case it is the duty of the best man to hand them to him as he steps into his carriage or motor car.

THE GROOM AT A WEDDING RECEPTION

THE rôle of a bridegroom at a wedding reception is simple enough. Having laid aside his hat and gloves, he stands at his wife's side in the drawing room and receives the introductions and congratulations with a handshake and polite acknowledgments such as, *Thank you, I do indeed feel I am fortunate beyond my deserts*, or, *How do you do? You are very kind*. If the bride wishes to enter the dining room, her husband gives her his arm, and at a wedding breakfast he leads the way to the dining room with his wife on his arm.

THE GROOM AT A HOME WEDDING

AT A home wedding, the groom drives with his best man to the home of the bride's parents some fifteen minutes in advance of the time set for the ceremony; and he gives to the best man both the ring and the fee. On their arrival, they go at once to the room reserved for their use. Hats, coats, and

gloves are laid aside, and when warned that the bride is about to descend, the two go down to the drawing room preceded by the clergyman. The groom goes forward to meet the bride as she enters and leads her before the officiating priest or minister. At the conclusion of the ceremony he turns and stands facing the guests, his wife at his right hand, and receives the congratulations. At the moment the bride leaves the drawing room or breakfast room to put off her wedding gown for a traveling gown, the groom hurries to the dressing room set aside for his use—that is, if he and his wife are to set off at once for a wedding journey—and hastens to change his wedding clothes for traveling clothes, having, on the morning of the wedding day, sent a bag or dress-suit case containing his traveling outfit to the home of the bride, in order to make this change there. The change made, he places his wedding garments in the satchel or case in which the other suit was brought. Then, hat in hand, he awaits at the foot of the stairs the bride's descent. On her reappearance, he takes leave of all the waiting friends and relatives and drives away at once with his wife.

THE BEST MAN

THE duties of one who serves as best man are simple and easy to perform. The first obligation is to send a suitable wedding gift to the bride. Often he also bestows some token of personal regard upon

the groom. A smoking-set, silver toilet articles or desk conveniences may, for example, be marked with the groom's initials and sent in good time to that gentleman's home.

It all depends upon the groom's wishes whether the best man shall lend assistance in planning and preparing for the wedding journey, in procuring the ring and the license, and in the settlement of the many business and social details involved in so important an event. Assuredly the best man is required to place his time and services wholly at his friend's disposal. If there is no wedding rehearsal, he will still do well to familiarize himself as far as possible with the part he is to play in the ceremony and especially take care to make exact disposition of the ring and the minister's fee. When the ceremony is to be elaborate he will play the part of a good friend by gaining such knowledge of it in advance that he will be able to prompt or assist the groom, should that gentleman's presence of mind desert him at the altar.

A best man leaves the question of his conveyance to and from the church in the hands of the groom. The latter may wish his supporter to drive with him to the scene of the ceremony after they have lunched together. Otherwise, the best man will find a carriage at his disposal, and if he drives alone to the church he should not fail to reach the vestry-room door at least a quarter of an hour in advance of the bride's anticipated arrival. To him, as a rule, are given the ring and the fee, and these he places, the

ring in his right and the fee in his left-hand waistcoat pocket, and the very last moment before entering the chancel makes quite sure they are both safe and accessible.

THE GROOM'S AND BEST MAN'S HATS

A QUESTION that calls for consideration is—What is the proper disposition for the best man to make of his own and the groom's hat? One of the best man's most obvious duties is supposed to be the guardianship of the groom's hat and gloves during the ceremony. It stands to reason that if he takes his own hat and gloves into the chancel and also assumes the care of his friend's belongings, he will not only present a ludicrous spectacle as he stands through the service with a silk hat in either hand, but when the moment for presentation of the ring arrives he will be unable, without awkwardly laying aside at least one hat and one pair of gloves, to fulfill his allotted and most important office in the programme. In recent seasons, at well-ordered weddings, hats have not been carried into the chancel. In the vestry the best man takes charge of his friend's hat and, placing it with his own, sends them by a trusty person to the door of the church, so that when the bridal procession files out they may be delivered back to the owners just as they are passing to their respective carriages. This is especially the course when the best man on coming out is to walk down the

aisle with a maid of honor on his arm. At a wedding where there is no maid of honor the best man can, if he prefers, leave his own hat and gloves in the vestry room, and when the ceremony is over make his exit from the church through the vestry, to find his carriage awaiting him at a side door. This leaves him free to hold the groom's hat and gloves and still present the ring and the fee.

As soon as the news of the bride's arrival before the church door is conveyed to the vestry room, the best man, walking behind both the clergyman and the groom, enters the chancel, and facing the congregation, stands at the left of his friend and outside the communion rail. If a portion of the service is spoken at the foot of the chancel steps, the best man follows the groom when the latter goes forward to meet the bride, standing a step in the rear. When the couple go up into the chancel for their final vows, he again follows, and remains a pace behind the groom. Anticipating the moment the ring is to come into requisition, he advances and places it in his friend's hand, and at the conclusion of the ceremony, handing the groom his hat and gloves, he slips the envelope containing the fee into the clergyman's hand.

If his exit is to be made with a maid of honor, he immediately follows the bride and groom with the maid of honor on his right arm, hands her into the carriage directly behind that of the bride and groom, and entering himself, the two drive to the reception. Unless expected to do this, the best man should hasten

from the church by the side door, and driving by the shortest route to the home of the bride's parents, anticipate the arrival of the bride and groom and be the first to offer them a welcome and good wishes.

Quite within the scope of his duties at the wedding reception is the task of assisting the ushers in presenting guests to the bride and the groom and in attending to the wants of the women guests in the dining room. At a wedding breakfast he takes the maid of honor or the first bridesmaid to a seat at the bridal table. Toward the conclusion of the reception or breakfast, or as soon as the bride and groom leave the room to make ready for their journey, he frequently assists the groom, sees to the final preparations for departure, and sometimes drives to the dock or railway station from which they are to take their departure.

Where the arrangement of the wedding journey has been confided to his hands, he secures the proper staterooms, seats, or sleeping-coach section several days in advance; orders flowers, fruit, and current literature for the diversion of the travelers; sees that their checked luggage is safely on board and their hand luggage properly placed; gives the groom the tickets and itinerary, and waits to bid him and his bride godspeed and wave them adieu.

The services of a best man seem nowadays essential for a home wedding. Driving with the groom to the bride's home, he accompanies his friend to the room set apart for their use and there awaits the

signal of the bride's readiness. He then follows the groom to the drawing room, and fulfills his part of the ceremony precisely as laid down in the foregoing paragraphs. No hats are carried into the drawing room to harass the mind of the best man; and at the conclusion of the ceremony he proceeds to employ himself as set forth in the directions for a wedding reception or breakfast.

A best man should call upon the bride's mother a fortnight after the wedding at which he has served, and upon the bride and groom as soon as they return from their honeymoon. If he feels any doubt as to the proper form in which to offer his felicitations to the bride and groom he may safely say to the former, *Let me offer my hearty good wishes.* To the groom, *The congratulations of an envious bachelor, my dear fellow.* Or, *It is impossible to wish you any greater good fortune than you have had to-day.*

THE USHERS

USHERS receive all directions as to their conduct at a wedding from the bride or her mother. A man who has consented to serve as an usher should make an effort to appear at the wedding rehearsal, if one is called. He must send the bride a gift, and on the day of the marriage be at the church at least a half hour before the doors open, in order to seat the prompt guests.

On those gentlemen who are appointed head ushers

falls the duty of taking note, before the doors are opened, that the decorations, the lights, and the ventilation are properly arranged, and that the organist has arrived and knows what music is to be played. If a white ribbon is to be used, the ushers calculate the number of pews that must be reserved and stretch the ribbon at the proper place across the centre aisle. The bride supplies several yards of satin ribbon; to either end of the ribbon a weight is fastened, and the weights, placed in the ends of opposite pews, hold the ribbon quite taut and firm. If reserved seats are not barred off by a ribbon, the head ushers take every precaution to keep clear a few pews at the top of the centre aisle for the use of the families of the bride and groom.

In case a close canvass has been made of the families concerned and the bride has drawn up a list of the persons destined for the seats of honor, it is every usher's duty to try and familiarize himself in some measure with the names on the list so as not to force a wedding guest to stand awkwardly waiting while he scans his paper to identify their pew numbers. Ushers follow the general rule of seating relatives and friends of the groom to the right of the centre aisle and those of the bride to the left. Ushers in the side aisles request those guests that are to sit above the white ribbon to appeal for seats to the gentlemen serving in the centre aisle. At very fashionable weddings the usher gives his right arm to every lady whom he escorts to a pew. This courtesy, however,

is sometimes difficult of graceful execution when a woman is accompanied by a man or when several ladies arrive at the church together. Then the usher merely bows to indicate his readiness to serve, asks how many there are in the group, and walks beside the party or precedes them up the aisle and inquires whether they are friends of the bride or of the groom. To a lady arriving alone he can most appropriately offer his arm, and he may ask her name if that is necessary to satisfy himself as to her proper location.

On the appearance of the bride's mother, a head usher gives her his arm to her seat. When the first carriage of the bridal party arrives, the head ushers order the central front doors of the church closed and the centre aisle swiftly cleared, and while the head ushers go into the vestibule to greet the bride and her maids, the assistant ushers stand so as to prevent any guests from entering the centre aisle.

As soon as the vestibule doors are opened and the head ushers advance into the aisle, the assistant ushers fall into ranks behind them, walking two and two, and all proceed to such positions in the chancel as the bride and her mother have appointed for them and they have usually learned at rehearsal. When after the ceremony the bride and groom pass down the aisle to their carriage, the ushers step forward in order, one after the other, and either proceed, each with a bridesmaid, or in pairs, in the steps of the bridal couple. Driving to the scene of the bridal festivity,

each one in the company of a bridesmaid, they hasten to offer good wishes to the bride, and felicitations to the groom are made in some such form as, *Let me congratulate you on your happiness and good fortune, Mr. Blank, or, Congratulations, my dear fellow, on the best day's work of your life.*

THE USHERS AT A WEDDING RECEPTION

AS SOON as guests begin to appear the ushers turn their attention to seeking out those who may be strangers to the bride or groom, and taking them up for introductions. With this in view they gather near the drawing-room door and are privileged to address strangers as well as friends. To a woman guest an usher may say, *Can I assist in finding a way for you to the bride?* or, *Have you met Mrs. Blank? May I introduce you? Please give me your name?* He is at liberty, furthermore, to offer her his arm, and can quickly overcome any formality by such kindly, conventional little sentences as, *I really think you will find my arm of assistance; this is a formidable crowd,* or, *Were not you at the church? I think I had the pleasure of finding a seat for you.*

The briefest possible introduction is best when presenting strangers to a bride at a crowded reception. It will be sufficient to say, *Mrs. Blank, let me present Miss —— or Mrs. Blank, Mrs. —— is most anxious to meet you.*

A conscientious usher at the conclusion of every

introduction hurries back to his post of duty at the door, after saying to the person he has presented to the bride, *Pray excuse me, or, I see I am still needed at the door; will you excuse me?*

When the majority of the guests have arrived, every usher is at liberty to seek out his special women friends and accompany them in turn to the dining room and help to serve them there. He is not obliged to pay any special attention to the bridesmaid he accompanied from the church; but if a breakfast is served he goes into the dining room with her and finds a place for her and himself at the bridal table.

Good-bye, God bless you! Good-bye, a pleasant voyage to you, or, Good luck go with you! are the civil forms of farewell to a bride and groom from an usher. When their carriage has disappeared, the ushers take formal leave of the bride's parents before quitting the house. To call upon the bride's mother within the month following the wedding is a courteous attention, and one which every usher should endeavor to pay.

THE DUTIES OF THE BRIDESMAIDS

THE bridesmaid and maid of honor must yield unquestioningly to the taste of the bride concerning the color, mode of making, and all the appointments of their wedding dresses. If the bride wishes a special modiste to be employed for these costumes, they must make every effort to accept her dictation, just as they are privileged to receive from

a rich and generous bride, if that is her desire, their toilets complete, including all the elegant little *etceteras*, as a fine gift. A bridesmaid sends an appropriate present to the friend she is to serve. She must take pains to attend the rehearsal for the ceremony, if one is appointed. She will be asked to view the bridal gifts. A bouquet from the groom and a pretty trinket from the bride are souvenirs of the occasion that fall to the lot of every bridesmaid; and on the day of the wedding she may also expect to have a carriage placed at her disposal by the bride's parents. In this she drives first to the bride's home, and there waits—in her carriage—along with the other bridesmaids until the bride, accompanied by her father, enters her own carriage. Then, preceding the bride, the maids are driven to the church and assemble in the vestibule. There the procession forms and they, walking two and two, proceed up the aisle, maintaining a measured and dignified pace, carrying their bouquets before them. They advance to the altar and take the positions already described. The maid or matron of honor walks alone, directly before the bride, and at the altar stands on the left and a few steps in the rear of her friend.

When a maid of honor serves, to her falls the task of holding the bride's bouquet and this she restores at the close of the service. When the service is finished she either follows the bride and groom alone, as she walked up the aisle, or advances to meet the best man who offers her his arm and leads her down the aisle.

At the church door she enters her carriage in the manner already described, and drives away to the scene of the reception or breakfast.

On entering the room where the bride and groom stand to greet their friends, every maid bestows on the bride an affectionate kiss, with some proper words of congratulation. Then some simple, cordial words of felicitation are spoken to the groom.

A pretty wedding custom, and one nearly always followed, is that of grouping the bridesmaids in a semi-circle just beyond that point where the newly wedded couple stand to receive good wishes and congratulations. Every bridesmaid holds her bouquet in her gloved hands, and aids in forming a sort of glittering train to the important stars of the occasion, while she smiles and bows to those whom she knows in the line of guests moving forward to do homage to the bride and groom. After a half hour this grouping breaks up and the maid of honor and the other bridesmaids are at liberty to move about seeking their friends, or to pass into the dining room for refreshments. At a ceremonious breakfast, luncheon, or supper, the bridesmaids are expected to enter the dining room, each attended by one of the ushers, and take their appointed seats at one of the tables especially devoted to the bridal party.

Unless requested to do so by the bride, her maids do not follow to her room when her wedding gown is to be exchanged for a traveling suit, but await her reappearance in the hallway. There, with a kiss and

a word of good wishes for a happy journey, they bid her good-bye. To call upon the bride's mother a week or ten days after the wedding, and upon the bride as soon as she is settled in her husband's home, are social obligations not to be overlooked.

When a young lady serves as bridesmaid or maid of honor at a home wedding, she drives in full toilet to the bride's residence. On her arrival she goes at once to a dressing room, lays aside her wraps, and when all is in readiness precedes or follows the bride and her father down the stairs, and thereafter performs her duties in the same way as at a church ceremony.

SECOND MARRIAGES

WHETHER solemnized at her home or in church, a woman's second marriage is usually conducted on a much less elaborate scale than her first, though in many details it may be carried out on very nearly the same lines. At her second marriage a bride does not have bridesmaids, does not wear a white veil, a white gown, or orange blossoms, and does not have flower girls or pages. But if it is a church wedding, ushers are appointed; the bride is given away by her father, her brother, or a masculine friend; and a maid of honor may precede her to the altar.

If the second marriage takes place shortly after mourning for the first husband is put off, an instinct of good taste counsels a quiet morning or afternoon

ceremony in the presence of only intimate friends and near relatives, followed by a reception. If after a number of years of widowhood a woman remarries under conspicuously happy auspices, with the cordial approval of her children and friends, she can indulge her preference for an elaborate ceremony by filling the church with her friends, wearing a brilliant gown, and celebrating her happiness by a reception or breakfast to follow. At a second marriage, as at a first, the bride or her family bears all the expenses of her wedding; and for gifts received a bride, at a second marriage as at a first, returns thanks promptly by means of notes.

In event of a breakfast, supper, or reception given in her own home or that of her parents, the bride follows exactly the same course as when first a bride. Should both the ceremony and the reception take place in a private house, the course followed is just the same as that already outlined in the chapter on home weddings. Unless her second marriage excites the deep disapproval of her first husband's family, the bride should send them invitations to the wedding and give them seats above the white ribbon.

It is usual to put off both the first wedding ring and the first engagement ring when a second betrothal takes place. A man on making a second marriage follows precisely the same etiquette as that which he observed at his first wedding. He does not, it is true, give a farewell dinner to his bachelor friends, but in all other respects the etiquette is the same

in detail as that given in the paragraphs devoted to the duties of a groom.

WEDDING ANNIVERSARIES

THE order of wedding anniversaries runs as follows: First year—paper; fifth—wooden; tenth—tin; twelfth—leather; fifteenth—crystal; twentieth—china; twenty-fifth—silver; thirtieth—ivory; fortieth—woolen; forty-fifth—silk; fiftieth—golden; and seventy-fifth—diamond. It has now become distinctly the custom to overlook all the anniversaries until the first quarter of a century of married life has been passed.

“Silver wedding” celebrations are frequent and may be charming social functions. There are divers ways of marking the twenty-fifth anniversary. A reception is the most usual; a dinner party is next in favor; and a dance, following a dinner party or evening reception, is quite popular where there are unmarried daughters. But now and then the “silver wedding” is recognized in a more modest way—relatives and intimate friends only being invited to a small at home, or to a small family dinner party.

At a reception, a husband should assist his wife in receiving. If a dinner party is given, it quite agrees with the sentiment of the occasion for him to lead the way to the dining room with his wife on his arm and for her to occupy a seat at his right hand, as she may have done at their wedding breakfast of long ago.

Husbands there are who object to occupying so prominent a position, and prefer that the usual precedence at dinner parties should not be departed from. At an anniversary dinner there are few variations from the rules for ordinary dinner parties as given in Chapter IV. The decorations should be white and green with silver, and bouquets of white flowers should be placed at every cover for the ladies, with boutonnieres for the men.

If a dance is given, the husband and wife dance the first dance together.

It is usual to cut an elaborate iced fruit cake at a silver wedding. The handsome loaf may appropriately bear the year of the first wedding and that of the anniversary, with the entwined monograms of the wife and husband. It is cut by the wife—at a reception, any time after a majority of the guests have arrived—at a dinner, when dessert is brought on. When many invitations have been issued and a large number of gifts are received, the silver souvenirs without cards are displayed in a room set apart for the purpose while the reception is in progress.

THE GOLDEN WEDDING

IT IS given to few persons to commemorate fifty years of married life; and because of its rarity a "Golden Wedding" is the fitting title that the festivity bears. This romantic and touching custom is of foreign origin, but it has taken root in American

soil to become nationally accepted. The couple who celebrate their golden wedding usually make it the occasion of a great family reunion at an elaborate dinner, after which a reception is held. Not infrequently, however, the aged couple prefer an afternoon reception on purely conventional lines, receiving, with their children and grandchildren about them, in a drawing room decked with yellow flowers.

SENDING BRIDAL GIFTS

WEDDING gifts are sent to a bride-elect within three weeks or a fortnight of the day set for her marriage. The friends of the bride and groom do not wait to see if an invitation to the wedding is forthcoming before sending suitable bridal gifts. Mere pleasant visiting acquaintances of the families or the couple about to be united do well sometimes to wait to see whether they are asked to a wedding before forwarding any presents. This is not an instance of cold calculation but a course prompted by genuine delicacy. A wedding gift from a person who has never been entertained by the bride, groom, or their families is often regarded as a liberty and sometimes as a demand for a wedding card. As soon as an individual thus in doubt receives a card, a pleasant assurance is given and the gift may then be despatched.

When wedding cards, extending an invitation to witness merely the church ceremony, are received

by one who acknowledges only the most formal acquaintance with the bride or groom, or either of their families, there rests no obligation to send a gift. It would be perfectly proper to send one if the recipient of the cards wished to, and many persons feel that the receipt of such cards calls for one. The obligation is indeed binding when the cards include an invitation to the reception or breakfast, as well as the church.

A physician is not required to send a wedding gift on the marriage of a member of a family in which he has long been the chief medical adviser unless cards to both church and house are sent him, or unless he enjoys social as well as professional connections with the family.

Persons in mourning send wedding presents, although they are not able to attend either the religious ceremony or reception. Those who feel themselves under obligations to the family of a bride or groom, or who have received substantial favors from either of the contracting parties, are privileged to send a wedding present even when very slightly acquainted with the bride or groom or their relatives. If the recipient of a wedding invitation is traveling abroad or is living a great distance from the scene of the wedding, a bridal present must be ordered and forwarded to the bride as conscientiously as if the giver purposed to be present at the ceremony.

Those who wish to send gifts to a couple celebrating either their silver or golden wedding must forward their silver or golden contribution some days in ad-

vance of the festivity. The package containing the gift should be addressed to the husband and wife and be accompanied by the donor's visiting card bearing a written message of congratulation. When gifts are marked they should, unless intended for the use of either the husband or the wife individually, bear the initial of their surname.

Only the intimate friends and relatives of a bride are entitled to present their wedding gifts to her in person. The most conventional and usually the most convenient practice is to have the present forwarded direct to the home of the bride-elect from the shop at which it is purchased, together with the donor's visiting card, on which in pencil a kindly sentiment is inscribed, such as *With sincere good wishes* or *With heartiest good wishes from —*.

When a gift is sent from a distance it should be sent by express and the cost of its delivery prepaid. When wedding presents are marked, it must be with the initials of the bride's maiden name. It is not essential to have them marked, though it is more complimentary to do so. But it is most imperative that all the gifts not designed especially for the groom's individual use be sent to the bride at her own home. Few gifts indeed fall to the groom's share at all, since it is courteous and reasonable for even the friends of the groom, though they may not personally know his bride, to honor her with these tangible proofs of their good will and good wishes. None but members of the bride's and groom's immediate family or their

most intimate friends should bestow a gift in the form of money; and bachelor friends as a rule do not present the bride with jewels, nor with any article of wearing apparel. When a man and wife send a wedding present, both their names are inscribed on one card enclosed with the present.

A wedding present sent after the marriage should be accompanied by an explanatory note, and should be forwarded to the bride at her husband's home.

WEDDING GUESTS

WOMEN in deep mourning do not take conspicuous seats at a church wedding, tactfully recognizing the inharmoniousness of their sombre weeds in the gayly gowned assembly.

Arrival at a church or home wedding should be so timed that the guest will be comfortably seated at least five minutes before the ceremony. Those who know they are to sit above the white ribbon may, to avoid any mistake on the part of the usher, quietly give him their names when he meets them in the aisles and he will promptly lead the way to the proper pew.

It is the height of ill manners for any one to force or steal a place in one of the reserved pews, when he is not intended to be there, or to complain of the seat assigned by the busy ushers, or deliberately to assume a better point of vantage to the annoyance and discomfort of others. At a church wedding, when

the bridal party is expected, a lack of breeding as well as of reverence is displayed by whispering, making signs across the aisles to friends, waylaying the ushers with inquisitive questions and foolish requests, and, when the bride has arrived, by pushing forward and standing on stools in order to get a better view of the proceedings. After the ceremony, no well-bred person attempts to leave his seat until the last member of the bridal party has passed down the aisle; and then departure is made as quietly as when a congregation disperses after a Sunday service. When arriving very late at a church wedding it is only common consideration of others to enter by the side door and take the nearest available seat with the least possible disturbance.

Persons invited to the reception or breakfast following a church ceremony proceed directly to the home of the bride's parents at the conclusion of the church function. At the reception or breakfast women lay aside their wraps. Men leave hats, coats, and canes in the dressing room or hall, and drawing off the right-hand glove, enter the room where the reception is in progress behind the ladies whom they are attending. Those guests who lack acquaintance with the bride or the groom or both can accept the invitation of an usher to make an introduction in due form. It is quite unnecessary for a woman to require an introduction to the usher who accosts her at the door with the offer of his services. He is one of the accredited masters of ceremonies; therefore she

is privileged to accept his assistance, give him her name, and with him join the line formed in the drawing room, to be conducted in her turn to the bride and groom. At a large reception it is the guest's duty to fall into the line moving toward them and devote every energy and attention to greeting the bride and groom.

THE OFFERING OF CONGRATULATIONS

BY THE strict rule of etiquette there is first an expression of good wishes to the bride and then congratulations are extended to the groom. To reverse this order of felicitations would be a grievous social mistake, since the groom and not the bride is to be congratulated.

The simplest expression of good wishes is always preferable to attempts at high-flown sentiments and lengthy flowery sentences or quotations. At a large reception, where many people are struggling to reach the bride and groom, brevity is more than almost anywhere else the soul of wit, as well as of tact. One who possesses a gift for framing graceful or clever phrases need not consult the formulas given below for those less gifted but none the less mindful of their social obligations. A woman may say to a bride, *Let me wish you every happiness in your married life.* To the groom, *I must congratulate you heartily on your good fortune.* Or to both, *I feel I cannot wish for you both any greater happiness than you have already found;*

or, *You both have all the happiness good for mortals, but let me add one little word more of good wishes and congratulations.* A man may say to the bride, *Pray accept my sincerest good wishes;* and to the groom, *I wish to offer you my heartiest congratulations.* These are approved expressions of friendly feeling and are quite sufficient when there is not time, nor perhaps the courage, for anything further. When a drawing room is crowded with guests struggling to reach the bride and groom, it is a mistake to engage the busy couple in conversation. To the groom's parents it is not necessary to seek an introduction; but to the mother of the bride, the true hostess of the occasion, a word at least of greeting must be spoken. Rarely has she an opportunity to listen to anything further than the formal *How do you do?* accompanied, if the opportunity offers, by some kindly and complimentary speech.

At a large reception it is not necessary, after having spoken to the bride, the groom, and the bride's parents to enter the dining room or to linger any length of time, to wait for the bride's departure, to bid her farewell, or to take leave of her mother. Every guest may consult his own pleasure as to how long a time he will remain. If in haste, one may slip away quietly, immediately after offering congratulations; or one may, after speaking to the bride and groom, go into the dining room and partake of some refreshments and then go away.

When a formal breakfast or supper is served, the

guests speak to the host and hostess, then to the bride and groom, and then wait until all the bridal party have entered the dining room. After this, men and women go in together and find seats at the tables as their preference or convenience dictates.

If the newly married pair leave at once for their honeymoon, the guests crowd into the hallway to see the departure, and then take formal leave of the hostess, duly expressing to her their thanks for her hospitality. If wedding cake done up in small boxes has been placed in the hallway, every man or woman on going out takes one box—and only one, unless invited by the hostess to carry one to some friend or relative who was unable to attend the entertainment.

THE WEDDING DRESS FOR MEN

THE essential dress for the groom at a wedding celebrated in the afternoon or morning consists of a black frock coat, or cutaway, white double-breasted piqué waistcoat or one that matches the coat in texture, gray trousers, white linen, a light-colored silk necktie, gray suede gloves, and a top hat. For an evening wedding, complete evening dress is customary—namely, “full dress” coat, black trousers, and low-cut white waistcoat, with small pearl studs in the immaculate shirt front, and a white lawn tie around a standing collar; and also white gloves and patent-leather shoes. In the lapel of his coat he wears a boutonnière of white flowers.

To an afternoon or noon wedding the masculine guest wears a black frock coat or cutaway, gray trousers, a waistcoat of white piqué, or one that matches his coat; patent-leather shoes, gray gloves, white linen, a four-in-hand tie of gray silk, and a silk hat. At an evening wedding, full evening dress is the only costume possible. For a morning wedding, the same dress as for an afternoon ceremony is frequently adopted; but more suitable is a full suit of silver-gray wool, the coat a rather long cutaway, or what is known as the English walking coat. A black cutaway coat with waistcoat to match and gray trousers is always a proper costume. Gray gloves, patent-leather shoes, white linen, and a broadly folded silk tie, are the proper additions to either of these two costumes.

The best man dresses as nearly as possible like the groom. Ushers wear for morning and afternoon weddings, black frock or cutaway coats, gray trousers, white piqué waistcoats, or waistcoats of the same material as their coats, gray gloves, and full-folded neckties in a dark tone of silk. The boutonnières sent by the bride are always worn; and also are the groom's gifts, whether they take the shape of sleeve links or scarf pins. Ushers usually agree among themselves to dress as nearly alike as possible, and occasionally ushers serve at morning weddings in black cutaway coats and waistcoats worn with gray trousers, or in complete suits of gray, with cutaway coats. Ushers remain fully gloved while serving in

the aisles and taking part in the ceremony. For an evening wedding they wear full evening dress, the various items of which have just been set forth in describing the dress of a groom. Ushers do not carry their hats during the service, but leave them with some responsible person in the church vestibule. This person is ready at the conclusion of the ceremony to hand every gentleman his hat as the procession passes out to the carriages. If there is no aisle procession and the ushers go out at the rear of the church, they leave their hats in the vestry room.

WEDDING DRESS FOR WOMEN

IT IS not necessary to give directions regarding the dress of women guests at a wedding beyond suggesting that the most elaborate afternoon reception costume is invariably worn to a church or house wedding held in the morning or the afternoon. Hats are not put off at a reception or a breakfast; gloves are laid aside only while one is in the act of eating. Wraps, at a reception or breakfast, are left in the hall or the dressing room.

At an evening wedding feminine guests wear elaborate evening dress if they choose, or very elaborate reception toilettes without hats or bonnets. It is not proper for those ladies who sit above the white ribbon at a church ceremony to appear in deep mourning. Even the mother of the bride or the mother of the groom should, for the occasion, put off

her mourning dress for a costume of gray and lilac, or black decorated with purple, though the day after the wedding she may resume her mourning.

A maiden bride should dress in white and wear a veil. There is a reprehensible tendency to-day against the use of the veil, unless the bride is in her first youth and her wedding is celebrated with the pomp and circumstance of an exceedingly fashionable function. This is contrary to one of the oldest and most charming customs which our civilization and society has inherited, a custom not to be lightly put aside. Even at the simplest home wedding, and when the bride perhaps has passed her first youth, the white gown, the orange blossoms, and the filmy veil are essential outward signs of all the precious sentiment that characterizes this most important event of her life.

Whatever the material of the wedding dress may be, its skirt should boast a train. For an evening wedding, the dress may be décolleté. It is optional whether the veil is worn on or off the face. Tradition speaks, and rightly, in favor of a tulle veil that envelopes the whole figure. But there is a modern fashion which favors the use of a lace veil merely as a delicate drapery falling from the wearer's high-combed hair, out upon her shoulders, and then to her train.

A few jewels only, and those preferably the gifts of the groom or the bride's nearest and dearest relatives, should be worn to the altar. There is a suggestion of

vulgar ostentation in the sight of a bride who displays her jewels upon her wedding gown.

The fourth finger of the white glove for the left hand is usually slit, so that it may be slipped back when the ring is placed upon the finger. Otherwise, it is carefully stretched beforehand in order that it may be quickly removed.

Though the white gown and veil is, for a maiden bride, preferable to any other wedding dress, occasions occur when a walking suit is the most sensible and proper costume. Brides who are married before twelve o'clock, or who go directly from the altar to a train or boat, wear a becoming street dress of duvetyn or velvet. Gloves of suède or glacé kid are worn to accord in tint with the color of the gown. A becoming toque or hat, adorned with plumes or flowers, and a bouquet of flowers or a prayer-book, are the chief adjuncts of this toilet.

On the occasion of a second marriage a bride wears a traveling gown of the type just described, or, when her wedding is elaborately celebrated in church, a handsome afternoon gown is suitable. This dress and her bouquet must not be purely white. A toilet of silver-gray or mauve cloth, or velvet, set off by trimmings of lace, embroidery, or fur, seems befitting. The gloves should be white; the head should be covered with a toque or bonnet.

CHAPTER VIII

LUNCHEONS

THE INVITATIONS

FOR a formal and elaborate luncheon the invitations are fittingly issued ten days or two weeks in advance of the date of the entertainment, and are engraved on large square white cards, with the day and hour written in by the hostess's own hand. In form they are as follows:

*Mrs. Leopold Thornhill Jewett
requests the pleasure of your company
at luncheon
on Wednesday afternoon, the sixth of June
at half after one o'clock
Three hundred and ten Thayer Street*

If the luncheon is informal it is enough for the hostess to write beneath the engraved name on her ordinary calling card:

*Luncheon at 1.30 o'clock
January third*

There is also a third approved course—that of writing brief notes of invitation. Such notes of invitation or the personally inscribed visiting cards are sent seven to ten days in advance of the chosen date. The following are good forms of invitation by note:

5 Meriden Square,
February the tenth.

Dear Mrs. Hunton,

It will give me great pleasure if you will lunch with me on Tuesday the seventh, at half-past one o'clock, to meet my friend, Miss Folsom, of Cleveland.

Hoping very much to see you, I am

Sincerely yours,
Caroline Aylsworth Bostwick.

or

5 Meriden Square,
February the tenth.

Dear Mrs. Hunton,

I hope very much that, even at this short notice, you will be able to take luncheon with me this Friday. My friend, Miss Folsom, of Cleveland, is staying with me for a few days; and I should very much like her to meet a few of my friends, and to have them meet her.

Sincerely yours,
Caroline Aylsworth Bostwick.

It is also considered quite proper, for a luncheon that is informal, to invite a number of intimate women friends by telephone.

ANSWERING LUNCHEON INVITATIONS

LUNCHEON invitations require prompt answers. To one expressed as in the first form shown, the written reply would be in the third person, thus:

*Mrs. Thomas G. Parker
accepts with pleasure
Mrs. Leopold T. Jewett's
kind invitation to luncheon
on Saturday, the thirteenth of November
at two o'clock
45 Whitman Street.*

Responses to invitations following the second or third modes would be made in the form of personal notes, briefly but cordially worded, as:

8 Thirlow Street,
February the second.

Dear Mrs. Bostwick,

*It gives me great pleasure to accept your invitation
for luncheon on January the third, at eleven o'clock.*

*Sincerely yours,
Frances Hunton.*

or

8 Thirlow Street,
February the second.

Dear Mrs. Bostwick,

*I am extremely sorry that I shall not be able to take
luncheon with you next Tuesday, but I have promised to*



LUNCHEON TABLE

take my little nieces to the matinée and as they are staying with me only for a short time, I can not disappoint them.

With many regrets, believe me,

Cordially yours,

Frances Hunton.

If the invitation is given on the telephone, the person invited may ask leave to consult her engagement pad and, on returning to the telephone, may accept or refuse as she desires.

A FORMAL LUNCHEON

AN ENTERTAINMENT of this nature is regarded to-day as particularly a feminine function. Large and formal ladies' luncheons, as elaborate in menu and table decoration as formal dinners, are almost peculiar to fashionable life in America.

Gentlemen are usually not invited to these midday affairs. Our society as yet boasts so few men who are at liberty to desert their business during the most important hours of the day that women perforce lunch in one another's company; and they have learned to enjoy and elaborate upon this method of entertainment until it has grown to be one of the most important and popular functions of social life.

For a ceremonious luncheon, the hour set is one or half-past one o'clock. Occasionally very large and sumptuous luncheons are served at a number of small

round tables placed in the dining room and possibly also in the library, if it opens into the dining room. Every table seats four guests and is adorned with its own bowl of flowers and its own candles. But when possible it is better to use one large table. This may be covered with a luncheon cloth, which is smaller than the dinner cloth. Most often the table is left bare and upon its polished surface are placed the centrepiece and doilies all of the same pattern. In setting the luncheon table, one should start with the centrepiece, usually of embroidered linen. On this the flowers are placed, or whatever decoration may be used for a special holiday occasion. Next, the candlesticks are placed about the central ornament and also upon the centrepiece. For the most part the covers are laid as for a dinner, and the plates are changed and the dishes presented as at a dinner (see Chapter IV, pages 104, 105, and 106). But the service plate must be laid upon a doily of suitable size which in its turn rests upon an asbestos pad. The water glass also stands on a small doily toward the centre and at the right of the service plate, and on a slightly larger doily at the left stands the bread-and-butter plate with a small silver knife lying flat across it. In place of the large dinner napkins, luncheon napkins should be used. These are small, are scalloped or hemstitched at the edges, and folded in a three-corner shape. They are placed at the left, just beyond the forks, and may or may not have a luncheon roll placed in their folds.

For a winter luncheon, if the day is dark, candelabra or candles give the requisite light. But a warning should here be given against overloading a table with eccentric favors, sash-ribbons, scarfs, etc. All such devices in decoration have been discontinued in obedience to a very commendable change in popular taste. In addition to the flowers and candles, the most attractive luncheon table has on its snowy surface bonbon dishes filled with candies and candied fruits, small salts and peppers placed between each two covers, and individual nut dishes placed at the top of each cover. The hostess brings forth her best china, silver, and glass for the occasion. Usually one color prevails in the choice of flowers, china, candle shades, and sweetmeats; but there should be no obvious straining for this effect. The place-cards should be attached to the rims of the water glasses or should stand behind the bread-and-butter plates.

A butler in afternoon livery, assisted by a footman in house livery or by one or more maids in black gowns, white caps, and aprons, serves the luncheon in a well-equipped and fashionable house. In less pretentious establishments one or two maids can accomplish the serving very satisfactorily.

THE MENU

AT A fashionable luncheon given in winter, the menu as a rule includes either fruit cocktails or oysters on the half-shell, followed by hot soup

served in bouillon cups, and a fish course, usually oyster or lobster cutlets, temptingly prepared and eaten with delicate toasted biscuit or thin slices of brown bread with a change of plates; sweet-breads are brought in with green peas or squab or guinea-hen with a green vegetable. These are followed by a vegetable or fruit salad. Ices, fruit, bonbons, and coffee complete the repast. To serve more than this—a great number of meats, a meat salad, chocolate, as well as coffee—is a lavishness that is not expected or appreciated by the more fastidious guest.

In summer in the country, a charming luncheon consists of clams on ice, followed by jellied bouillon, chops with a vegetable, mushrooms on toast, Roman punch, broiled chicken with lettuce salad, strawberries with ice cream, bonbons, and coffee. A good sparkling table-water, iced tea, or ginger ale would be appropriate with such a luncheon.

Sometimes at a luncheon music or recitations follow the repast.

RECEIVING THE GUESTS

PREPARED to meet her guests, a hostess awaits their arrival in her drawing room. The servant answers the bell, directs the guests to a bedroom or the library, where they lay aside their wraps. If the luncheon is small and yet ceremonious, this would not be necessary, for then the ladies would simply leave their wraps in the hall and pass at once into the

drawing room. As the guests enter, the hostess rises, extends her hand in cordial greeting, and makes the necessary introductions. The servant, previously instructed as to the number of persons expected, waits until all have arrived, then warns the cook, and the first course having been placed on the table, steps to the door and announces that *Luncheon is served*. If a guest is unusually tardy, the hostess need not wait an undue length of time; after the lapse of fifteen minutes she is privileged to ring the bell and direct the maid or butler to serve the *mé*al at once.

At a luncheon made up exclusively of ladies the hostess leads the way to the dining room and leaves her guests to identify their places by the cards placed at every cover; or standing by her chair she can herself indicate the order in which she wishes them to be seated. At her right she seats that lady to whom she wishes to show the greatest honor. The food is served first to the hostess or to the lady on her right. Throughout the meal it is the hostess's duty to stimulate the conversation. Not until she is sure that the last course has been finished by everyone should she rise and lead the way to the drawing room. Coffee is, as a rule, served at the table.

A MIXED COMPANY AT LUNCHEON

WHEN men and women are both invited to luncheon, the men are expected to lay aside their hats, overcoats, and canes in the hall. When

luncheon is announced the host, if he is present, seeks out the the guest of honor and escorts her to the dining room. The other guests follow informally, the hostess at the rear. After the fruit and bonbons have been passed, the hostess may rise and lead the ladies back to the drawing room where coffee is served. In that case, coffee, cigars, and cigarettes are served to the gentlemen in the dining room. More often the ladies remain at the table for coffee, and cigars and cigarettes are passed in their presence. In case of a summer luncheon, the whole party adjourns to a wide veranda where all take coffee together and the men have their cigars and cigarettes.

SIMPLE AND SUMMER LUNCHEONS

FOR a small and rather informal luncheon an ample menu would consist of a relish—such as raw tomatoes scooped out, filled with minced meat and peppers and topped off with mayonnaise, hot clam broth with whipped cream, broiled chicken and peas, a macedoine of vegetables, a mould of wine jelly filled with fruits, bonbons, and coffee.

Artificial light is not recommended for a luncheon that is unceremonious or for luncheons given in the spring and summer. When a hostess commands the services of one capable waitress, the service of her midday luncheon should proceed in the regular courses. It is perfectly proper for the head of the table to help one or more of the dishes as they are

placed in due order before her. Assuming, for the sake of illustration, that the menu given above is adopted, the course could be conveniently served in this way. The tomato relish should be placed at every cover before the guests enter the dining room. This course disposed of, the maid then should bring the individual cups of clam broth direct from the kitchen and, having set one before each guest, should pass to them a bowl of whipped cream. When the broth cups are carried away, a pile of plates, and a platter on which chops and green peas are arranged, should be laid before the hostess, who serves her guests. In the same manner she should help them to the salad and sweet, and finally pour the tea or coffee, which should be brought to her on a large tray.

LUNCHEON GUESTS

THE guests at a luncheon should arrive as nearly as possible at the hour appointed in the invitation. It is a great rudeness to treat such entertainments with marked informality, as to accept and then permit a trifle, such as a shower or a more interesting incident, to prevent attendance. On arrival at the door, the guest should pass in at once. If the servant does not direct the way to a cloak room, a woman guest leaves her wraps in the hall and a man his hat, cane, overcoat, and gloves.

At a table a woman either unpins and removes or merely pushes back her veil. She may or may not

wear gloves to the table. The veil is replaced when she takes leave.

DRESS FOR LUNCHEONS

FOR both hostess and guest the suitable dress for a large and formal luncheon is simply the best afternoon gown which they possess. In winter this would be made of satin, silk, velvet, or cloth and would be trimmed with fur, lace, or embroidery; and by a guest patent leather or dull leather shoes, a rather brilliant hat, and white gloves are worn. In summer, a gay and becoming toilet of taffeta, foulard, or organdie, a graceful flower-trimmed hat, light gloves, carriage shoes, and a bright parasol, are proper. A man's dress for a sumptuous luncheon is, in winter, a black frock coat and waistcoat to match the coat, and gray trousers, white linen, a broadly folded tie in rich colors, patent-leather shoes, a high hat, and rather heavy gray gloves. To summer luncheons and breakfasts a man may wear white duck or very light striped flannel trousers, colored linen, a white waistcoat, and short double-breasted blue serge or flannel coat, or a complete suit of gray or striped summer flannels. Brown or white Oxford ties and a straw sailor would be thoroughly in keeping with the occasion.

